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THE HISTORY  
OF THE  
ISRAELITES  
AND  
JUDÆANS.

PHILOSOPHICAL AND CRITICAL.

IN TWO VOLUMES.

Vol. I.



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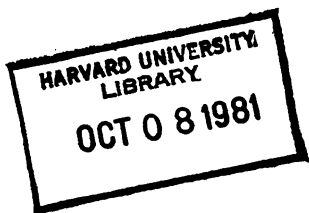
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Vol. 1



Nec vero Superstitione tollenda Religio tollitur; et esse præstantem aliquam Æternamque Naturam, et eam suspiciendam, admirandumque hominum generi, pulchritudo mundi, ordoque rerum cœlestium cogit confiteri. Quamobrem, ut Religio propaganda etiam est, quæ est juncta cum cognitione Naturæ, sic Superstitionis stirpes omnes ejiciendæ.

CICERO DE DIVIN. II. 72.

Superstition being driven from our Minds, we retain our Religion. The beauty of the Universe, and the order of the heavenly bodies, compel us to acknowledge an Eternal Nature (or Supreme Being), who ought to be studied and admired by Mankind. But just as much as we are called upon to propagate Religion, which is supported by Natural Science, so ought we to labour diligently to extirpate Superstitious opinions of every kind.

MARCUS TULLIUS CICERO,  
Senator of Rome, B. C. 43,  
(ON DIVINATION, II. 72).

Cohn

## P R E F A C E .

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THE History of the Israelites and Judæans has frequently been composed by pious and estimable authors, and many of the Commentators are not deficient either in learning or liberality ; yet we have the testimony of several illustrious men, that a Philosophical and Critical History of the Hebrew nation is still wanting. In undertaking so difficult a task, it is desirable that the Historian should respect existing prejudices, and especially the opinions of those worthy and pious persons, who elevate the moral tone of Society by their example, or announce their Theological views to admiring congregations.

Nor must the Historian fail to do justice to that ancient Nation, whose descendants and proselytes have been insulted and oppressed by Christian Europe during the Middle Ages ; yet Israelites and Judæans possess the important merit of having laid the foundations, at a very early period, for a pure Religious faith and sound Morals. The Judæan

people in all ages have exercised a successful influence upon the civilized people of the globe; and the sacerdotal authors of the Hebrew books are entitled to the utmost respect for that pious and sincere spirit, exhibited so prominently in the cause of their National Religion.

While admitting the force of such influences, the Historian cannot overlook Errors, which are common to the whole of the ancient nations; nor can he, with a due regard for evident Truth, avoid noticing the exclusiveness of the Judæan Hierarchy, their intolerance, their exaggerations, and the impracticable character of their institutions. Without attaching much significance to Judæan National conceits, he will proceed to abrade those deceptive points, which the Hieratic compositions have always presented to obstruct the path of a progressive Science. Also, in criticising the invaluable writings of the ancient Israelites and Judæans, it is desirable to avoid offence, if possible, towards those highly respectable, but uncritical persons, who accept all those Books (*τὰ βιβλία*) as one Book (the Bible), and its contents as altogether unapproachable and divine. But Progress is inevitable, and in vain may we attempt to circumscribe the natural current of human thought. Changes for the better can only be effected with

some sacrifice of ancient prejudices; and Truths, when demonstrated by modern Science, must eventually prevail, in conformity with that ancient Oracle, which correctly declared that

“ Knowledge shall fill the Earth  
As the waters cover the Sea.”

In discussing these subjects, we shall treat them respectfully and delicately as becomes their importance; yet some parties may regard our efforts unfavorably, as attempting to disturb opinions which have their root in past centuries, and appear to have been consecrated by Time, and the wisdom of remote generations. It has already been announced prophetically that—*Ἐν ὁσάτῳ χρόνῳ ἔσονται ἐμπαικταὶ κατὰ τὰς αὐτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσβειῶν.* (In novissimo tempore erunt illusores, secundum desideria sua, ipsorum ambulantes impietatum) and hence we may expect that worthy men, or even dignitaries (δόξαι) will be found, in all ages, prepared to stifle intelligent inquiry and discussion with the grave charge of Impiety.

In composing the following Historical Theory, it has been the chief object of the Author to reconcile Science with Religion, in the words of Cicero—“ by extirpating Superstition.”

For this purpose, existing materials have been used wherever they could be found. As the limits of this work would not permit any extensive discussion upon scientific subjects, allusions are confined to those of the most elementary kind. The Text-books and Treatises upon the leading Sciences are referred to for further proofs, merely mentioning the Sciences by name.

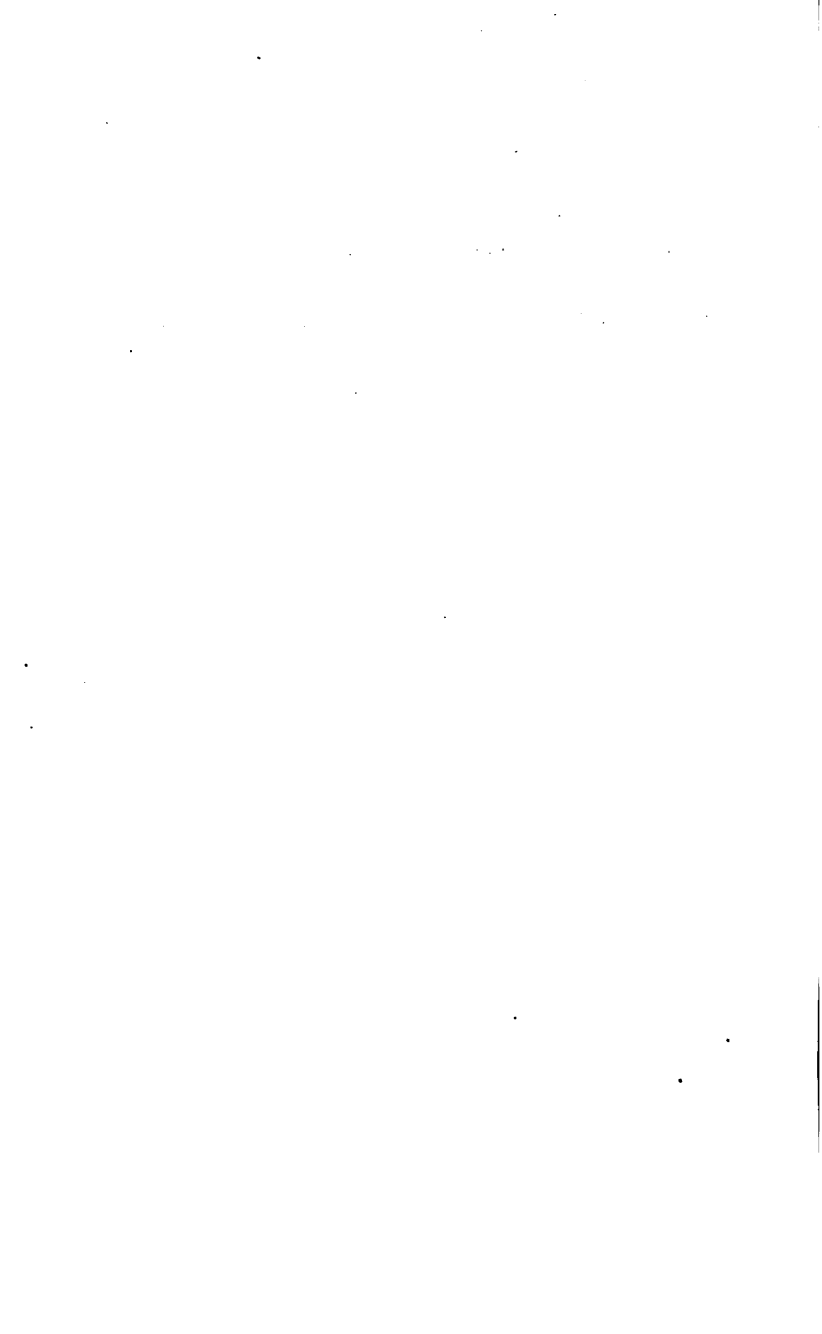
In Judæan Antiquities the authorities chiefly used are the *Biblia Hebraica* ab Everardo Van der Hooght, 1825,—the Septuagint, cod. Alex., edidit J. E. Grabe, Oxon., 1707,—the English Bible (Edition 1611,—Oxford, 1833),—Josephus (*Auræl-Allobrog.* 1611),—Philo Judæus,—Maimonides (*Jad Chazakah sive Mishna Tora, &c.*)—Eliezer in Pirke,—Schöttgen (*Horæ Hebraicæ et Talmudicæ*),—and several Rabbinical authors.

Among the Commentators, reference is made chiefly to Michaelis (*Mosaisches Rechts*), Goguet, Bishops Butler and Newton, W. Jones, Eichhorn, Paulus, Schleiermacher, and the Notes to several Editions of the English Bible.

Among modern critics, valuable assistance has been obtained from the able inquiries of Jost, Volney, Bauer, Gesenius, Pustkuchen, De Wette, Heeren, Tuch, Von Bohlen, Lanci, and others.

For Palestine, Volney, (*Voyage en Syrie*) and the Official Report of the United States Exploring Expedition to the Dead Sea, by Commander W. F. Lynch, of the U. S. Navy, 1852, with various popular works by Artists, Pilgrims, and Missionaries,—have been depended on for local details.

N. G. DE GROOT.



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# HISTORY

OF THE

## ISRAELITES AND JUDÆANS.

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### CHAPTER I.

**Introduction—Mankind in Nations—Aborigines—Primitive Barbarism—Polytheism—Divine Interference—Laws of Nature—Diseases—Cause and Effect—Etymologies—Eponomus—Paronomasia—Words Mystical and Magical—Angels—Demons—A Divine Court—Relation to Religion and Morals.**

MODERN authors, in tracing the origin of Nations, have discussed the interesting questions, whether the Human Species be derived from an original pair, or whether Mankind may not be descended from a plurality of different origins. But the Science of Physiology invariably refers every organized being, whether Animal or Plant, to a parent resembling itself. Hence, the selection of an original pair, as the commencement of ancient Genealogies, merely arises from the necessity of assigning a beginning to the narratives, and of excluding other objects from consideration.

Regarded as the expression of a Historical fact, there is a difficulty in conceiving how an original pair of Human Beings could alone have contended successfully with the powers of Nature; and it is

equally difficult to contemplate other social Animals in a similar position. How impossible does it appear that a pair of Ants or Bees, a pair of Fowls, a pair of Sheep, or even a pair of Cattle, could have succeeded in establishing themselves. In all probability, they originated simultaneously in swarms, flocks, or herds. (Agassiz, Nat. Prov. Anim.) A single stalk of Indian Corn, or a single blade of Wheat, would have been exposed to numerous accidents; so we may expect that similar operations of Nature have occurred in the Vegetable World, and that the Grasses have probably appeared in patches or fields,—the Oaks and Cedars in groups or forests.

That struggle for subsistence and room, which naturally obtains among all Animals and Plants, presupposes the simultaneous evolution of each species in great numbers, otherwise its local establishment could not have been realized. If the Herbivorous Animals had appeared upon the Earth only in pairs, they would have been speedily devoured and exterminated by the Carnivorous species. (Buckland, Brit. Assoc.) On the other hand, if the common Grasses and Cereal Plants had appeared only as Monoecious individuals or in pairs, they would have been speedily annihilated by Man and the Herbivorous Animals. Fruits and grain require time and solar heat to form and ripen; in the raw state they are both unwholesome and indigestible to Man.

It seems to be highly improbable that any Species or Race of Men could have established itself as an original pair, from the highly sensitive and defenceless

condition of human beings, when exposed in the unnatural position of a complete isolation. In respect to still more delicate and defenceless organizations, such as some Fresh-water Fishes, the Proteus, the Apternyx, Sun-Birds, Humming-Birds, and others, it has been proved that they cannot exist, except under the most favorable conditions.

Those who consider it to be a Historical fact that all Men are descended from an original pair, have been careful to protect the Species in a Persian royal park, or Paradise (*παράδεισος*, Xenoph. Anab.), surrounded by an abundance of *fruits*, and useful Plants, in some mild and temperate region of the globe, where noxious animals and diseases are wholly unknown.

The Social Morals of such an isolated family have not been properly considered; as the children of a solitary pair must of necessity intermarry with one another; and this fact renders the whole arrangement offensive and inadmissible. It has been attempted to slur over this obvious consequence of deducing all Mankind from two persons, Adam, (earth),<sup>1</sup> and Eve, or Chavóah (Life).<sup>2</sup> The wives of Cain, Abel, and Seth, being their full blooded sisters, are very properly not mentioned any where, except in some modern poetical fictions, (Gessner's Abel and Byron's Cain). Twin-sisters were assigned to each Patriarch in later ages by Eutychius and Abulfaragius.

It is admitted that the Sciences have hitherto

<sup>1</sup> Note 1.

<sup>2</sup> Note 2.

failed to point out the natural Laws by the operation of which, the Earth has been peopled with Living Beings. Neither can the Sciences distinctly explain the natural causes, which have occasioned the remarkable diversity of Species in Animals and Plants.

Whatever the origin of Species may ultimately prove to have been, it is reasonable to infer that the same causes capable of evolving one Man and one Woman, or one pair of each Animal and Diccious Plant, were also competent to repeat their operations over and over again, until the original energy had been exhausted. Thus, without adopting any particular hypothesis, we are justified in assuming the primary existence of Mankind in Nations, as our original starting point, in tracing the ancient History of the Israelites and Judæans.

Mankind, considered Historically, may be assumed as already existing in Nations, associated with certain of the lower Animals, and with certain Plants in each locality, where they form distinct Zoological and Botanical provinces.<sup>1</sup>

There are various Physiological reasons which compel us to consider the Races of Men as forming different Species. It is true that Buffon, Blumenbach and Cuvier have regarded Mankind as one Genus, composed of one single Species; and this view has been copiously illustrated by Prichard (*Phys. Hist. Man*); but recent investigations have rendered it necessary to modify this opinion. A minute attention to the characteristics of individuals

<sup>1</sup> Note 3.

will gradually lead to the accurate distinction of Species, which will be found to be more numerous than is commonly supposed, and generally coincident with the Zoological and Botanical centres of diffusion. The same or similar Physiological reasons which apply to Man, are also applicable to the several breeds of Dogs, Horses, Bulls, Sheep, Goats and Hogs, all of which being social animals should be referred to distinct and original types or Species, belonging to the several Zoological centres of diffusion. (Ham. Smith, Hist. Man.—Nat. Hist. Dogs.)

It is unnecessary at present to do more than to state, in general terms, the reality and probability of these opinions, more especially as the separate existence of the Aramæan or Semitic Race of Men is everywhere conceded.

Mesopotamia, Arabia, Syria and Palestine are the natural locality of a Race or Species of White Men, known as the Aramæan or Semitic Race, who may be considered as the Aborigines of those countries. To them belong the Syrian Bear, Sheep, Goat and Bull, the Hyrax or Coney, Mole, Syrian Fox and Jackal, Asiatic Lion, Gazelle-Antelope or Roe-buck, Ibex, etc.—the Honey Bee, Hornets, Locust, etc.—also the Date Palm, Vine, Olive, Tamarisk, Cedar of Lebanon, Balm of Gilead, Rose of Sharon, Oriental Sycamore, etc., etc. The Animals and Plants composing the local Fauna and Flora of the Oriental Regions are mostly still indigenous there and maintain their relations to that Human Species with which they have always been associated.

In the total absence of any records of the remote past it is only with difficulty that we can imperfectly conjecture the abject condition of even a considerable number of Men and Women, ignorant of all the Arts and decencies of life, and placed in a world to them entirely unknown. The ruin which befel some of the early settlements of Europeans in America, although the emigrants proceeded from the most civilized countries of Europe, will serve partially to explain the frightful position of the earliest inhabitants of the globe. Exposed to danger from every quarter, oppressed by want, destitute of almost everything, and submitting to every hardship, uncivilized men have neither leisure nor capacity to speculate on the causes of things or to preserve any record of passing events. Hence the early History of every nation is irretrievably lost. Mounds, caves, stone-axes, arrow-heads, broken pottery, bricks, and sculptures supply the rude vestiges of those ancient tribes. (Hor. Sat. 1. 3. 99.)

The earliest History of every country and the traditions of every nation point to a local origin at an exceedingly remote time. The Arcadians among the Greeks claimed to be the aboriginal tribes or Autochthones (*Ἀυτόχθονες*) of the Pelasgian race. In one branch alone of the White Species of Mankind,—the “audax Iapeti genus,” of Horatius (Od. 1. 3,)—we have Persians and Medes, Pelasgians and Etruscans, Celts and Gauls, Teutones and Goths, Sclavonians and Scandinavians, all of which are mentioned in History, as the first known inhabitants of their

respective regions and as being distinct and original Nations. The Egyptians prove by their monuments the remote and aboriginal source of their Species or Race.

The name itself of Aborigines belonged to a tribe of Latium in Italy, from their ambitious claim to be considered without origin (*absque origine*), and Virgilius calls them, "A race untaught, scattered on mountains high," (*Virg. Æn. viii. 321*),—an idea which is purely Etymological.<sup>1</sup>

But, without resorting to those early traditions, it may be generally stated, that every discoverer of new lands in modern times, has found Natives, or Aborigines, upon every continent or considerable island, and surrounded by Animals and Plants peculiar to each locality, and differing in some respects from those of every other locality. The continents of America and Australia, the islands of Madagascar, New Zealand and Van Diemen may be cited as examples. (*Geography of Animals and Plants.*) The doctrine of an original pair, the common source of all Mankind, is not confirmed either by History or Experience; and no mere natives of any country have ever been able to give any satisfactory account of their origin.

The different stages of civilization at which Mankind have presented themselves in Ancient History, and in the modern accounts of discovery in new lands, prove that every Nation and tribe has been compelled to work out its own improvement for

<sup>1</sup> Note 4.

itself, from the abject condition of a savage state. Instead of the savage man being a degenerate and "fallen" creature, he is most frequently only the despised remnant of an ancient race or family, which, from some physical or moral cause, has been *unable to progress*; and, like a stunted shrub, maintains only a precarious existence.<sup>1</sup>

Having premised these introductory remarks, we now proceed to consider that interesting Species or Race of Men to whom our subject more immediately belongs.

The Aramæan or Semitic Race or Species is known to recent Naturalists as the *Homo Arabicus Orientalis* (Bory. Ess. Zool. I. 162—Fischer, Syn. Mamm.), and it does not include Egyptians, neither does it comprise the North Africans, these being the *Homo Arabicus Occidentalis*. The Aramæans have an oval and elongated face, elevated forehead, and prominent chin; the nose well marked and generally aquiline; the eyes large; the complexion olive; the hair black, smooth, seldom curly, and rather coarse, but of considerable length. The stature is tall in the males, but the females are generally under-sized.

The genius of the Aramæan Race has not distinguished itself by any intellectual prowess approaching to that of the Pelasgians; nor did they compete with their neighbours the Greeks (Hellenes), who laid the foundations for so many of the Sciences. Nor did the Aramæan Race make any progress in the invention of those Arts which bring comfort

<sup>1</sup> Note 5.

and security to social life. Backward in every thing humane, the Aramæans have excelled all other Races, excepting, perhaps, the Egyptians, in that religious excitement or Enthusiasm, which sees a divinity in every thing, and considers *itself*, and *its nation*, as the *special* concern of the unseen powers.

To this enthusiastic temperament we are indebted for all that is good or evil, in three of the most famous Religions,—Judaism, Christianity, and Islam or Mohammedanism, now professed in some form or other, by the most civilized and powerful people of the globe.

But above all, the Aramæan race, if not the first to discern, were at least one of the first to put into practice a religious system, which, in the words of Tacitus, “recognises *only one* Divine Being, known to the Human Mind, supreme, eternal, unchangeable and imperishable.” (*Judæi mente sola unumque Numen intelligunt, summum illud et æternum, neque mutabile, neque interiturum.*) Tacit. Hist. v. 5.

Since every aboriginal nation has been born in ignorance, poverty, and barbarism, and has been under the necessity of working out its own civilization for itself, there are sufficient reasons to infer that all the races of Men were originally Polytheistic heathens. As mankind had first appeared in Nations or tribes, the earliest religious ideas naturally took the form of the tutelary deities of those tribes or nations; and as each tribe would assume its own National Deity, he became antagonistic to the Deity

of the opposing tribe ; hence, the primitive form of Religion is Polytheistic.

There is no just or adequate foundation for the common belief in an original Monotheistic worship, or in a primeval innocence and wisdom of Mankind, who must have originally maintained low and debasing ideas of superior powers, investing them with human bodies, appetites and passions. By slow degrees and from the suggestions of men of genius and ability, Mankind were gradually led to entertain more elevated conceptions on religious subjects. The early barbarians, from whom all men are descended, were influenced only by their passions and appetites, their hopes of enjoyment, their fear of misery and death, their desire of revenge and their hatred of their enemies.

The various events of life must have appeared contradictory at the first sight. Plenty and famine, victory and defeat, health and sickness, wealth and poverty, success and failure, are opposite powers to the barbarian. This might be expected, because the Physical and Moral causes of events do not by any means lie upon the surface, but even at the present day, must be sought, by the long-continued observations and experiments of able and energetic men acting under favorable circumstances. How easily could the uncivilized barbarian explain every thing at once and dispense with all the slow appliances of Science and Art, if he only assumed that the changeable events of life were all produced by the favor or enmity of particular Gods ! Hence, the rites, ceremonies, temples, sacrifices, offerings, hymns and prayers

—all proceeding from a natural feeling of religious instinct, (*Prænotio Deorum*, *Cic.*,) that something should be done to propitiate the favor or divert the vengeance of the immortal Gods, or unseen powers of Nature.

These instinctive religious feelings are applicable to all Mankind; and according to the testimony of Cicero, (*De Nat. Deor.* II. 4,) the whole of the nations and tribes, forming the world as known to the ancients, adopted some religious culture. (“*Inter omnes omnium gentium constat esse Deos.*”) “There is no tribe so savage or so brutal,” says he, “as not to know, though otherwise ignorant, that some God is to be recognised.” (*Nulla gens est, neque tam immansueta, neque tam fera, quæ non, etiam si ignoret qualem habere Deum deceat, tamen habendum sciat.*) *Cic. de Leg.* I. 8. In modern times, tribes have been discovered in South Africa, in Australia, the Arctic Regions, among American Indians, and in the Polynesian Islands, entirely destitute of all apparent religious culture. But it may be conceded that no considerable number of Men of the superior Races or Species have existed together in one community without some expression of religious feelings.

The earliest Men perceived the existence of invisible power in the operations and aspect of Nature, in the same manner as they traced the presence of a neighbouring tribe by its tracks or vestiges; but the rival pretensions and jealousies of adjoining tribes at once led to quarrels, and to a supposed opposition of religious cultures, and hence to the multiplication of

deities. Israelites, Edomites, Ammonites, Moabites, and Syrians, although kindred tribes, waged their petty wars against one another in the names of their respective deities. Whenever the ancient tribes perceived opposition of forces, contrariety of purpose, or apparent disorder, their uncultivated minds immediately resorted to Polytheism to explain the inconsistencies they were unable to reconcile.

Science points to Monotheism as its ultimate aim; but so few persons have either the leisure or the inclination to follow the deductions of Science, that even in modern times, and among the most civilized Religions, many of the creeds, as popularly understood, are in fact only a disguised Polytheism, denied in words but admitted in reality.

The progress of Science and Art is too slow to satisfy the majority of Mankind, who must have some immediate Theory by which everything is explained at once; yet the steady and progressive march of the Sciences and Arts onward has narrowed the field of ignorance; and, if the Sciences have not always been able to point out the Truth, they have amply succeeded in proving where Truth is not to be found.

The direct interference of the Gods in the affairs of Men was considered as unquestionable by the ancient Greeks and Romans; and this belief is still piously maintained by a very great number of estimable persons. It is even implied in the public addresses of modern statesmen, especially if about to execute some doubtful aggression, when that ancient

opinion re-appears under some obscure and popular phrase.

Present events, even the most trivial, are, however, merely the effects of an infinite number of antecedent causes, which were themselves the effects of preceding causes, and so on, *ad infinitum*. "Every event in History arises from some preceding transaction and becomes in its turn the cause of others, either more or less important." (Sir Harris Nicolas, Chronology of History.) These causes and effects are all bound together by the fixed and unalterable Laws of Nature, which it is the object of the Sciences to discover.

The Laws of Nature, representing the established order of phenomena, are ascertained and recorded by Men of superior genius, who observe, experiment, reflect and form accurate conclusions regarding the qualities of Matter and the succession of Physical events. When reduced to general terms, by the induction of particular facts, these Principles are expressed in ordinary or technical language; and the Laws of Nature are transmitted to posterity, traditionally by word of mouth, or by means of the Arts, chiefly of Paper-making, Writing and Printing. The progress of Mankind is thus mainly dependent on the successful action of Mind upon Mind, that is, on Social Morals and Intellectual Education.

The partial and imperfect manner in which events are usually referred to their relative causes in the case of the Israelites and Judæans, has been too long permitted to pass current by Historians. Special

claims for consideration repose upon no adequate foundation. It is in vain that the Hebrew nation have endeavored in their traditions to conceal the fact, that in religious culture they stood on a perfect equality with the surrounding nations. As among the Persians and Greeks, a few wise and worthy men sought to stem the general current of barbarism, and to elevate the popular mind to avoid the detestable vices of the times. But the great mass of the people were Polytheistic Heathens, indulging in the vilest practices and ceremonies.

The worship of Jah, Jeho, or Iao (*Iaō*), as it is written on the Abraxas gems, was originally an Egyptian culture; <sup>1</sup> and the Priests, regarding the people as their own sheep, placed a personal mark upon every male child, to prevent him from wandering away, like those docile animals, into the flock of a rival Religion. Those Syrian Sun-worshippers, who only cut *themselves* (1 Kings xviii. 28) were surpassed by votaries, who practised a barbarous mutilation of their own defenceless infants.

The ancient Israelites adopted circumcision from the Egyptians; they had their Teraphim, or Household Gods,<sup>2</sup>—their Sibyls, or wise women,—their diviners, or Seers,—their Prophets,<sup>3</sup>—their magicians and necromancers,—their gross sacrifices of oxen and sheep,—their burnt offerings of first-born sons,—and, at some periods, their adult Human Sacrifices of princes, chiefs, and especially of the Priests and Prophets of other religions. If we consider

<sup>1</sup>Note 6.      <sup>2</sup>Note 7.      <sup>3</sup>Note 8.

that the accounts of the heathen cultures are often drawn up by their enemies, it is easy to perceive that those ancient tribes did not differ much from one another, in the practice of the superstitions of a barbarous age.

It was the policy of the Priests of Jerusalem, who composed the Levitical Hierarchy, during the period of the Seleucidæ (B. C. 312—63), to represent the Israelite people as always falling back into the worship of images, and as abandoning the original purity of their worship and culture. But this idea, so generally received in modern times, cannot be maintained on a critical examination, being wholly contradicted by the genuine traditions of the people. It was only by slow degrees, and by the exertions of wise prophets, priests, and chiefs, that the Judæans were led to purify their National Religion, and to establish a Theocracy, or the actual government of the National Deity, Jehovah, through his supposed representative on earth—the High Priest. This important reformation was not effected until numerous emigrants and exiles had returned from Babylon, when the growing intelligence among the surrounding nations, and the example of the Zarthustran Religion of the ancient Persians, gradually led to the development of Judæan ideas. Afterwards, their pure Theocracy became modified by the Messianic ideas, which appeared in some of the prophetic compositions.

In respect to the Hebrew knowledge of a Supreme Being, in the rational sense, as the representative of

natural and moral power, supreme, eternal, immutable and imperishable, the Judæans were anticipated by Greeks and Romans, and probably also by Persians, for the ancient religion of Irân was undoubtedly monotheistic, with an aversion to images.<sup>1</sup>

The actual culture of the Judæans was at all times debased by ceremonies and superstitious practices. The religious ideas of that people, originally partial, imperfect and obscure, became gradually developed, in proportion as the national intelligence expanded with the general progress of civilization.

The Curses by Cherem,<sup>2</sup> the Oaths or Vows by Nadar,<sup>3</sup> and the Levitical Blessings, were doubtless efficient as aids to moral conduct among the Judæans, as long as they remained in the condition of simple barbarians; but such crude ideas gradually lost their power with the progress of social improvement. This result was inevitable, and became more and more evident in proportion as the invariable dependence of events upon Physical or Moral causes was more clearly disclosed by the observations and discoveries of a progressive Science. The ancient doctrine of a divine interference in the affairs of Mankind has thus been gradually supplanted by the invariable reference of events to their relative causes, in all Minds capable of following and comprehending the results of Science.

It was a very prevalent idea in ancient times, that all Diseases were a divine vengeance for Sin or Crime. The Levitical priests considered any

<sup>1</sup> Note 9.

<sup>2</sup> Note 10.

<sup>3</sup> Note 11.

personal affliction, or even a boil, a pimple, or a slight affection of the skin, to be proofs of the divine anger, and to be atoned for by Sin-offerings; and the sick person was declared to be *unclean*.

These imperfect religious ideas led to the most inhuman treatment of afflicted persons. The sick were in a manner outlawed, banished from society, and driven from all human habitations to take refuge in caves, or to perish in the wilderness. Hospitals for the cure of the sick were entirely unknown; such institutions would have been considered as impious, and an encouragement for Sin against the Gods, or for crime. Impiety, or a neglect of the Gods, was supposed to be punished by the affronted Deity in various ways, but more particularly by afflicting the offender with Insanity. Tormented by the Erinnyes, or Furies, the unfortunate object of the divine vengeance wandered like Orestes, with tortured bosom over Earth and Sea. (*Æschyl. Eumen.*)

The Levites had given precise and accurate attention to the study of Leprosy;—they perceived that the disease was frequently hereditary, and concluded that it arose, in the offspring, from the Impiety of the parents. Insanity, consumption, and some other diseases, being perceived to prevail in particular families, the Levites inferred that the parents had committed some atrocious crime, and that the sins of the fathers were visited upon their children. Hence, at a very early period the Levites declared that Idolatry, or the worship of Images, by the fathers, was visited upon the children to the third or fourth generation

(Deut. v. 9); and the posterity of Jehu were represented as being cut off in the fourth generation because he had permitted idolatry. (2 Kings xv. 12—2 Chron. xxi. 14—15.)

The erroneous character of these ideas needs hardly to be insisted on in modern times. The children of the most pious and worthy persons may be afflicted with incurable diseases; the most religious or illustrious families may be tainted with insanity, gout, or scorbutic affections; the most virtuous and amiable circles may be decimated by pulmonary consumption. Such afflictions are now properly assigned to Physiological and Moral causes more or less imperfectly understood.

It has been fully established that unwholesome food, and the habitual abuse of stimulants and narcotics, predispose the body for disease; while low habits introduce various contagions. But these causes are Physiological and Moral, and it is not true in a general sense, that Disease follows as a punishment, or divine vengeance for Sin or Crime.

Diseases are the effects resulting from Physiological and Moral causes, and the explanation of Disease belongs to the Science of Pathology. Those afflictions are chiefly the efforts of Nature, in the lower Animals and Plants, as well as in the Human system, to restore a defective organ, to expel a poison, or to balance the vital functions. Death follows when the powers of Life are over-taxed; as when extensive burns demand the rapid production of a new skin.

In ancient times, not only were Diseases considered as a proof of Sin, and the consequent anger of the Gods against the sick, but all physical changes, storms at sea, earthquakes, extinct volcanic action, and destructive events of all kinds, were ascribed to the vengeance of some Deity; and, by the Levites, to the revenge of the National Deity, Jehovah.

Sodom, (the Burning,) and Go-morrah, (the Bitter Valley,) are merely the Legendary cities of an imaginary plain, occupied, from a remote Geological era, by mountains and a deep inland sea. Those supposed cities were represented to have been overwhelmed with fire and Sulphur "rained down from heaven," for the atrocious crimes of their citizens (Gen. xix. 24). The Sulphur being a natural Mineral production of the place, was certainly there, and was found in the soil and in the water. Sulphur certainly would burn, when fire was applied to it, purposely or by accident; but neither those Cities, nor that Sulphuric Rain, had ever probably any real existence; and it was not very unusual for the "chosen people" to accuse their unwelcome neighbours of atrocious crimes. The capture and burning of the City of David, with its temple, by Nebu-zaradan, who was unable to collect the tribute payable to Babylon, were ascribed by the Levites, to Jehovah, as a punishment for idolatry (2 Kings xxiv. 3); and the occupation of Babylon by the Persians under Kyrus, was the revenge of Jehovah, because the Babylonians had burned his temple (Jerem. li. 11), which act, the National Deity had previously been

represented as ordering as a punishment for idolatry (Jerem. xliv. 2). Again, Baasha killed all Jerobo-am's posterity by the word of Jehovah, because of Jerobo-am's idolatry (1 Kings xv. 29); and all Baasha's descendants were killed by Zimri for Baasha's idolatry; and because Baasha had killed all Jerobo-am's descendants, although this was done in obedience to the order of Jehovah previously given (1 Kings xvi. 7).

Thus, the Levites totally misunderstood and misrepresented events, and attempted to reconcile every occurrence with their limited views and narrow policy. Like some of the modern Congregations and Schools, the Levites even adopted a Hieratic style of Language, and used expressions peculiar only to themselves.

As long as Miracles are admitted to be possible, the causes of Physical and Moral Evil cannot be explained; for, Why is not every Evil averted by a Miracle? But, whenever the dependence of effects upon their relative causes is seen to be invariable, Evils are observed to be only the proper and invariable consequences of the causes which preceded them; and we are able to trace, with the Poet,—

“All partial Evil,—universal Good.”

During the three centuries preceding the Christian era, the ancients generally attached the highest importance to ETYMOLOGY being the origin or derivation of Words, from their primitive roots (from Etymos, *ἔτυμος*, the true, and Logos, *λόγος*, word.) At

that period all words were considered to be MYSTICAL, or secretly obscure, that is, as having secret and sacred meanings.

The belief in the reality of these secret meanings of words gave rise to many fanciful stories, puerile inventions, and prosy Legends, composed to explain the names assigned by tradition to localities.

Various places became gradually personified, that is, they were made into Persons, and appropriate Actions were assigned to those supposed Persons. States and Cities had their personified founders. To each of these imaginary personages, we assign the term Eponomus, from Epi (*ἐπὶ*) upon and Onoma (*ὄνομα*) a name. Mountain-peaks, Hills, Rivers, Wells, Tombs; and even Pillars, Court-houses, Market-places, Meadows, Gardens, and wild animals, such as the Mole (Talpa), and the Coney (Hyrax), were assigned certain names or descriptive words; and suitable stories were composed illustrative of those Words, being the sole origins of the supposed Persons bearing those names. Circumstances connected with the public exercise of religious ceremonies were known by particular names; and to each name was assigned an Eponomus, that is, it was transformed into a Person. Not only were Oaths, Peace-offerings, Sacrificial Fires, and Free-will Offerings thus eponomized; but such articles as Rolls of Books, Chests, Oil, the Blast of a Trumpet, the Fat of the Sacrifice, and Goods devoted for sacred uses, were personified, and represented as Legendary or Epic Heroes, or even as Historical personages.

Thus, an Oath (Sheba) is eponomized on several occasions throughout the Books of Samu-el and Kings.

1st. As Bath-sheba, (the Daughter of the Oath) continuing the line of David. (2 Sam. xii. 24.)

2d. As Sheba, a revolter, attempting to overturn David. (2 Sam. xx. 1.)

3d. As Sheba, the Queen, *testifying* to the wisdom and wealth of Solomon. (1 Kings x. 1.)

4th. As Jeho-sheba (Jehovah's Oath) continuing the line of David by an artifice. (2 Kings xi. 2.)

The derivation of the word "Etymology" properly signifies "the True Science," or the sacred Art of deriving hidden and Hieratic meanings from ordinary words. In this sense Etymology was used in ancient times, especially by the Neo-Platonists, to signify much more than our modern idea of Allegory, and in some respects analogous to the Symbolical and Typical meanings of the modern Ecclesiastics.

When once the habit of personification has seized upon the minds of a people, and has become identified with the national opinions, the words of ordinary speech, popular phrases, cries, religious sentiments, and even shadows, names and sounds, may be eponomized; that is, they may come to be considered as persons. Thus, I-chabod (Where is the Glory?), Jeze-bel (Where now is Baal?), and Jo-chebed (The Glory of Jehovah) are all eponomized in the traditions. In ancient times, so great was the influence of Words, that in some Cosmologies, every thing was effected by the Logos, or Word of mouth (John

i. 1) ; and the constitution of Nature itself was sometimes considered to have been the work of Speech. (Gen. i. 3.)

In the course of time, the similarity of words, or Paronomasia, from para (*παρά*) *from*, and onomasia (*ὀνομασία*) a *naming*, became an important means for the discovery of Mystic Truth ; and the *Play-upon-words* had a serious meaning with the ancients, very different from the modern Pun, accepted by so many as a substitute for Wit.

Mysteries were not always confined to Words, as we also hear of the Mystic Rolls of Fate, of Mystic Spells for Lovers, and of the Mystic Dances.

In the course of a few centuries, some words, in addition to their mysterious meanings, were supposed to possess a MAGICAL power (A. D. 70), so as to control the secret forces of Nature,—to hold in subjection certain invisible Demons or Angels, and to command their services and agency.

“Spirits of Earth and Air!

By a power,—a *tyrant spell*,

Which had its birth-place in a Star condemn'd,

The burning wreck of a demolished world,

I do compel ye to my will,—appear!”

It is natural to suppose that the Universe may contain beings endowed with intelligence and power superior to those of ordinary men ; but, to satisfy this supposition, it is unnecessary to resort to the invention of Angels or Demons. We know from the Science of Astronomy, that the Earth occupies only a subordinate position as a Planet, and that an in

numerable multitude of other worlds present remote fields for the occupation of different, as well as superior powers or intelligences. (Fontenelle, *Pluralité des Mondes*.)

We are not called upon actually to disprove the existence of Angels or Demons upon the Earth, because the burthen of proof rests upon those who maintain, that such divine messengers, or evil spirits, have been seen by themselves or others. The belief in supernatural appearances could hardly have arisen among the exact observers of modern times; but belongs to the earlier ages of the world. Ancient literature abounds in statements of Angels or Demons appearing in human or other shapes, interfering in human concerns, occasioning epidemics and other evils, and feeding, comforting, warning, or tempting illustrious men,—none of which can be reconciled with any just modern conceptions. To this class also belong the statements of divine apparitions, voices from heaven, flames of fire, pillars of smoke, ghosts, the shades of the dead, and all forms of the supernatural. In fact, the mingling of a spiritual or unseen world, with the actual world of human experience, is one of the surest evidences that an account is merely Legendary.

For, if we reflect upon the origin of these ideas of Angels and Demons, we shall readily perceive that they are nothing more than the two views taken of *Actions*, as being Good or Evil, eponomized; that is, they are represented as real *Persons*. An Angel is simply the Eponomus for existing Perfection, the

Good, and the Beautiful. The Demon again is the Eponomus for Evil pure and distinct, and his created existence has always been a puzzle to the Theologians. The Persian Div or Dæva seems to have been the origin of the Judæan Satan, the Christian Devil, and the Mohammedan Eblis.<sup>1</sup> The Erinnyes or Eumenides of the Greeks, and the Furæ, or Furies of the Romans, were females, and rather the executives of divine vengeance, than the Eponomi of Evil Actions. The Hebrew Melach, or Male Angel, acts frequently as an Avenging Messenger, or Furius. (2 Sam. xxiv. 16—2 Kings xix. 35—Gen. xix. 1.)

On the most trivial occasions Angels are freely introduced in ancient narratives. Such contrivances are useful to relieve the authors of the Legends from the difficulties in which they are placed, through their own poverty of invention. In modern times, the most important events are continually happening; yet these alleged appearances have never been sufficiently authenticated. On the contrary, it is generally observed that the ordinary events of life proceed remarkably well, without the assistance of any ministering Spirit, other than that good Angel, who takes the form of the usual domestic attendant.

This fact might lead some Apologists to argue, that the Laws of Nature have been altered, so as to allow and require the interference and assistance of supernatural Angels in the earlier ages of the world, and to withdraw them, when Mankind stood in no further need of their assistance and supervision.

<sup>1</sup> Note 12.

But the course of Nature, as now ascertained in *all* the departments of Science, is observed to be fixed and unalterable ; and, from the Sciences of Astronomy and of Geology more especially, we find that it was equally so, *in the remote past*. Hence, we are led to conclude, that any such supposed variations in the Laws of Nature, happening among uncivilized barbarians, in remote corners, some twenty or thirty centuries ago, are in the highest degree improbable.

Such views ought to be regarded as one of the general results of the habit of eponomizing ; and as one of the efforts of thoughtful minds to explain some of those unusual occurrences, which seemed to them to lie beyond the ordinary operations of Nature. It thus appears that the idea of an Angel has arisen from a narrow and mistaken observation of the course of ordinary events ; and that it is merely the Eponomus for Good Actions or Virtues (*Εὐδαιμόνων*)—the Good Genius.

The idea of a Devil, or pure spirit of Evil, is derived in like manner from an erroneous view of Human Nature itself. As soon as we have made some progress in Philosophy, and have obtained correct views regarding the Human Mind, we become able to trace out the operations of our own minds. We perceive that Evil Actions may be traced to Imitation, or bad example ;—to the Association of Ideas, or bad company ; to Habit, to an ill-regulated Enthusiasm, to Self-indulgence, to abject Fear, and to uncontrollable Passions. We ourselves occasionally feel the effects of false Opinions and erroneous Judgments

upon our own Actions, and the appeal to the personality of a Devil gradually diminishes, until it totally vanishes in the light of Observation and Experience, resolving itself ultimately into the Eponomus for Evil Actions or Vices (*Κακοδαίμων*)—the Evil Genius.

The ingenuity of the Commentators has been exercised, very unnecessarily, in vain efforts to reconcile the created existence of an Evil One, with the sublime idea of a Universal Good. The Greek worship of the God Pan (*Πάν*) has supplied the model, from which the personal appearance of a Devil has been obtained; to serve as a scandal and a stumbling-block to the Theologians. *Quod finxere timent.* They fear the hoofed and horned monster which they themselves have painted; or, as Montaigne has remarked (II. 12), Like children who are frightened with the face of a play-mate, which they themselves have smeared and smutted.

The sculptured forms of draped Men and Women, with the wings of Birds fastened to their shoulders, "*Pennis non homini datis*," without appropriate muscles to move them, and in defiance of the Laws known to the Sciences of Natural History and Comparative Anatomy, must always appear incongruous and offensive to cultivated minds. The same remark applies to those heads of small children, with the wings of Birds fastened to their ears,—the Cherubim<sup>1</sup> of Painters and Sculptors. These are the modern representatives of ancient Myths, which in other

<sup>1</sup> Note 13.

respects are harmless and elegant, provided that we do not subject our judgments and understandings to mistaken opinions. In no respect must we accept those figures as representing any thing real, or even remotely possible.

The names of the Angels, Gabri-el,<sup>1</sup> Micha-el,<sup>2</sup> Az-az-el,<sup>3</sup> are all Syriac or Chaldee words, and indicate the oriental origin of the idea, which, however, is co-eval with the general introduction and use of letters (B. C. 600). Any list of the names of Angels would necessarily be incomplete, because some Angels declined to tell their names, (Judg. xiii. 18—Gen. xxxii. 29) and others do not appear to have had names to tell.

The ancient monuments of Egypt, and the manuscripts, or Papyri, prove the former existence of a Hieratic or Sacerdotal character in that country. In a similar manner, the Priests of Judæa possessed a Hieratic language, used exclusively upon the Sacred Rolls, written in a character probably allied either to the Phœnician, or the Palmyrean, and approaching to the language now called Hebrew, which however never appears to have actually become Demotic. There is no direct Historical evidence to show that the Judæan Hieratic language was ever used as a living language actually spoken by the people.

The representations made of the National Deity in the Hieratic compositions, as sitting on a throne surrounded by his court and messengers, like a human King, are entirely repugnant to modern ideas. Those

<sup>1</sup> Note 14.

<sup>2</sup> Note 15.

<sup>3</sup> Note 16.

views coincided, however, with the Sacerdotal idea of a Theocracy,—the Priests, Levites, or Ministers being represented by Angels or Messengers, and the High-Priest corresponding to an Arch-angel, who alone received the “divine commands,” and executed them by his deputies. The Sanhedrim, or Senate of the Judæans, very naturally approved of these views, and inserted a description of the whole scene in the Vision of Isaiah (vi). Again, the National Deity sits on his throne, his army on the right and left, and sends out “a lying Spirit,” in the mouths of all Ach-ab’s prophets. (1 Kings xxii. 22.) It became necessary to explain the well-known fact, that the Prophecies of celebrated Oracles were frequently unfulfilled. We may learn how imperfect the Judæan idea of their National Deity was, in those early times, when the mistakes of the Prophets could only be explained by the invention of a “Demon of Lies,” purposely sent out by the National Deity to mislead and deceive Mankind.

The alleged actions and appearances of Angels and Demons are discussed more fully, under the general heading of “Miracles,” in a subsequent Chapter.

But a dissent from those ancient ideas which credited the actual appearances of Angels and Demons,—or a disregard for those contracted ideas, which represented the Deity as a divine prince, sitting on a regal throne, and surrounded by a court,—are not inconsistent with profound Religious Opinions in other respects. On the contrary, such

incredulity follows, as the natural consequence of having acquired more advanced, and as we think, more correct Religious Opinions. We may still believe in the existence of one Deity, as being supreme, eternal, unchangeable, and imperishable; we may regard the Deity as omni-present, and as carrying into effect, by immediate agency, all the Physical and Moral Laws. We may consider the Intellectual study of those Laws to be one of the best forms of Religious Worship; we may regard the practice of Social Morals, as the best evidence of correct Religious Opinions; and we may respect the Religions of other Men,—without being liable to the grave charges of Atheism, Pan-theism, or Impiety.

## CHAPTER II.

**Palestine—Geography and Geology—Dead Sea—Valley of the Jordan—Sodom and Go-morrah—Climate—Lunar Months—Condition of the Aborigines—Battles—Myths and Legends—History—The Tribes—Song of Deborah—Song of Ja-el—Ten Taborian Tribes—Judah—Lunar Year—Sacred Numbers.**

THE territory between the Arabian Desert and the Mediterranean Sea, composed of rocky hills, sandy deserts, and some fertile valleys, has been celebrated, at an early age, for the rich variety of its traditions. Anciently the abode of a few aboriginal tribes of the Aramæan races, plundered continually by the neighbouring nations, and especially by expeditions from Mesopotamia and Egypt, Palestine gradually arose, by the genius of its people, the weakness of its neighbours, and the accession of immigrants, into an independent and prosperous state, until it was finally absorbed into the Roman Empire.

As Palestine has been frequently described, it is only necessary to notice here, that the country is of no great extent, being about 150 miles from North to South. In its northern portion, it is about 30 miles wide, but in the South it extends to about 90 miles from the Sea to the Desert. There are three considerable plains:—the Great plain through which the River Jordan flows:—the plain of Esdraëlon, or Jezreel, watered by the River Qishon;—and the

Saronatic plain, between the hills and the Mediterranean Sea, containing the pasture grounds of Sharon, and Sephêlah (the plain) watered by the River Soreq.<sup>1</sup> These plains were favorite battle-fields in ancient times and they still show some signs of fertility; but the valley of the Jordan itself presents only a wild and dreary scene, broken into ridges and mounds with spots of vegetation in some places, but surrounded by an irreclaimable sterility. (Lynch, Explor. Exped.) The valleys between the different mountains forming the range of Lebanon, and between the hills at their bases, were formerly covered with timber. The tops of the hills, as at present, were mostly bare and rocky; while the mountain summits were often shrouded in clouds or covered with snow.

The Geological formation of the country is mostly an Oolitic Limestone, of a whitish or light-grey colour, with fossil shells, madrepores, and corals. Besides these Secondary beds of marls, sands, clays, and shales, the country also exhibits strata of sandstone, and chalk with flints, and the stratified rocks are occasionally traversed by black basalt and other trap rocks. The whole country, with the exception of those arable plains already mentioned, is one mass of mountain ranges and hills, which in Judæa, about Chebron (Hebron,) attain the height of 3000 feet.

The White Mountains, or Lebanon, (*Λιβανος*), elevated to the height of 9500 feet, are drained on the South by the River Jordan, forming a considerable lake called Cinneroth, afterwards Tiberias, and the

<sup>1</sup> Note 17.

Sea of Galilæa. From the southern portion of this lake, the River Jordan continues its course until it falls into the Dead Sea.

The country surrounding the Dead Sea is barren and desolate; but bears no trace of any recent volcanic action. The bed of the sea belongs to an extinct Volcano of the Early Tertiary period, (Eocene) containing blueish-green basalt, lavas, ochry-brown pumice, and a volcanic slag impregnated with lime. The valley of the Jordan is excavated in limestone and basaltic lava; while the sandstones and conglomerates belonging to the Secondary series prove the great antiquity of the valley. Basaltic rocks predominate on the East of the Jordan, with porphyry, granite, serpentine, and older greenstone.

The Dead Sea, also called Asphaltites, or the Salt Sea, is a remarkable depression in the surface of the Earth, below the level of the Ocean, being about 1312 feet lower than the level of the Mediterranean Sea; and the water of the Dead Sea consists entirely of saturated brine of the Specific Gravity of 1.21–1.24. This lake is about 42 miles long, and 10 miles broad in its widest part; and was found for seven miles to have the average depth of 188 fathoms, the greatest depth being 255 fathoms. The Dead Sea may be considered as having originally formed a portion of the Elanitic or Eastern arm of the Red Sea, from which it was separated by a Geological rise of the intermediate Desert, the sea-water being rendered more salt by evaporation, which the united waters of the Jordan and Arnon, aided by mountain

torrents are unable to counteract. The great antiquity of the present aspect of the surrounding country, and of the bed of the Sea, is shown by the numerous broad and deep gorges, or Wady-courses, worn out of the sandstone rocks, during unnumbered ages, by the continued action of heat, air, and water in disintegrating the particles of sand. The grey mountains of Mo-ab look as if they had been "riven by thunderbolts and scathed by lightning." (Lynch, Explor. p. 29.)

Asphaltum is found floating on the surface of the water, and bitumen in occasional lumps; a fetid sulphurous odour sometimes prevails. Sulphur is abundant in the soil, and in the water. Rock salt abounds in the hills on the south-west. At Khashm Usdom for a distance of five miles, these cliffs are found to be from 100 to 150 feet high, and consist entirely of salt.

At the head of a deep, narrow, and abrupt chasm, there may be perceived a lofty round pillar, standing detached from the general mass. This column consists of crystallized salt, capped with limestone, cylindrical in front, and pyramidal behind, about 40 feet high, and resting upon a pedestal 40 or 50 feet above the surface of the Lake. This remarkable Pillar of Salt is probably one of the same singular productions of Nature, noticed by Josephus (Antiq. i. 11), and always recognised by tradition, as "Lot's Wife." The action of the weather upon the saline strata serves to maintain the brine of the Lake at its normal strength.

Many of the peculiar mineral productions of this region are inflammable, and burn with a fetid smell ; hence has arisen the ancient Legend of Sodom (the Burning), and Go-morrah (the Bitter Valley), cities of an imaginary plain, destroyed by fire from heaven for the wickedness of their inhabitants.<sup>1</sup>

The solitary grandeur of Nature, in those desolate regions surrounding the Dead Sea, affects the imagination powerfully, and the sight of precipices, deep chasms, and contorted strata give evidence of ancient force and destruction, which naturally impress the mind with feelings of religious awe. These Geological changes in the surface of the Earth, during periods long preceding the occupation of Man, were connected by the opinions of the times with the petty actions of uncivilized tribes at a comparatively modern era. The Hieratic compositions of the Judæans complacently assumed that the depravity and vices of neighbouring tribes were the causes of Physical and Moral changes or evils, and that the anger of the National Deity had been *specially* excited against those foreigners. But cities could never have existed in such inhospitable and desolate regions ; and the idea of a sulphuric rain from heaven was evidently suggested by the presence of Sulphur in the soil, by lavas, tufas, pumice, the hot springs (*θesquai*) of Callirhoë, and other proofs of an extinct volcanic action. The scattered huts or tents of Arabs employed in collecting salt, sulphur, and bitumen, might occasionally be consumed by lightning, or from the

<sup>1</sup> Note 18.

accidental burning of the inflammable materials. The tradition of the destruction of Sodom and Go-morrah is thus founded entirely upon an ancient error or false conclusion; and, though wholly unreliable, it is yet very ancient, being noticed by the prophet Amos (iv. 11), as early as the former eighth century (B. C. 750). It was then customary to attribute all Physical and Moral events to the anger of some deity. Thus, the storm at sea, experienced by Jonah, was at once assigned by the mariners to the anger of Jehovah. (Jonah i. 4, 10.)

The regular route for travellers from Sidon and Tyre to Egypt lies on the coast of the Mediterranean Sea; and from this cause, and the carriage of merchandize along the shore, several towns arose at a very early date to wealth and importance. The cities of the Palestines or Philistines,—Gaza, Ashqelon, Gath, Ashdod, and Eqrone were surrounded by walls and strong fences, when the Israelites were no more than a tumultuous band of warriors, herdsmen, and shepherds. The Israelites were without cities or towns, without Manufactures or Commerce; they despised Agriculture, while herds of Cattle and Sheep were held in estimation. A scanty population thus scattered was exposed to the rapine of every wandering horde, or band of robbers; and the Israelites were compelled to reside in villages or fortified stations. Each village had its Elders; sometimes it had a chief, or head-man called Zagen, Nasi, or Melech. Frequently also it had its tent, or high-place, in honor of some deity, in which case it had a

Roeh or Seer,<sup>1</sup> or a Nabi or Prophet, and sometimes a Kohen or Priest.<sup>2</sup>

The unprofitable nature of Agriculture in such troubled times was probably the reason that Field-culture was not held in estimation, as it could only take place in the vicinity of villages and fortified stations, where crops of grain and esculents might be raised with the requisite protection while growing.

The soil of Palestine was in general, by no means fertile, unless irrigated by artificial means; and a climate so extreme, in the sharp cold of winter, and the parching heat of summer, must always have presented great obstacles to agricultural industry. The continual presence of hills, valleys, rocks, and torrents was not encouraging to the Agriculturist. Natural terraces, on the sides of hills, requiring artificial walls to prevent the mould from being washed away into the valleys, with the requisite transportation of water to the heights for irrigation, proved the expensive nature of such undertakings, and the probable smallness of the returns.

The civil Year of the Israelites was adopted after the return of their emigrants from Babylon, and commenced with the month Tisri (Sept.-Oct.);<sup>3</sup> when the autumnal rains falling in frequent showers, some portions of the arable land were ploughed, and winter-wheat and barley were sown in this and the following month, Marcheshvan (Oct.-Nov.)<sup>4</sup> This period was called Seed-time and the Early Rains. Winter extends through Chisleu (Nov.-Dec.)<sup>5</sup> and

<sup>1</sup> Note 19. <sup>2</sup> Note 20. <sup>3</sup> Note 21. <sup>4</sup> Note 22. <sup>5</sup> Note 23.

Thebet (Dec.-Jan.),<sup>1</sup> the mountains are covered with snow. Rain, hailstones, and snow are common, with an intensely cold north wind. This uncertain weather extends through Shebat (Jan.-Feb.),<sup>2</sup> and Adar (Feb.-Mar.).<sup>3</sup> During the early part of Nisan (Mar.-Apr.),<sup>4</sup> the latter rains fall abundantly, accompanied by whirlwinds and sand-storms of great violence. Harvest-time is Yacham (Apr.-May),<sup>5</sup> and Sivan (May-June).<sup>6</sup> The crops depend entirely upon the Early and Latter Rains. The summer is Sivan and Tammuz (June-July),<sup>7</sup> when the heat is very oppressive, especially on the great plains, and the inhabitants sleep on the tops of the houses in the open air. The hot season is Ab (July-Aug.),<sup>8</sup> and Elul or Abel (Aug.-Sept.),<sup>9</sup> when the heat is altogether intolerable.

In comparing the Judæan with modern time, it must be noticed that the Judæan months are Lunar, and cannot be made to coincide exactly with the months of the Julian Calendar, as the first day of each Judæan month depends upon the time of the New Moon. Hence Tisri may correspond with a portion of September, as well as of October, and so with the rest.

From May to September there is no thunder nor rain, generally not a cloud is to be seen, but the dews at night are frequent and copious. The country becomes parched, and vegetable life is dried up, except near streams and under irrigation.

<sup>1</sup> Note 24.<sup>2</sup> Note 25.<sup>3</sup> Note 26.<sup>4</sup> Note 27.<sup>5</sup> Note 28.<sup>6</sup> Note 29.<sup>7</sup> Note 30.<sup>8</sup> Note 31.<sup>9</sup> Note 32.

Cattle, sheep, goats, asses, hides, wool, olives, oil, wine, honey, dates, and grapes might be exported to a small extent, in such a climate and under every possible disadvantage; in exchange for which horses, arms, linen garments, grain, and metals might be procured by a rude system of barter. Slaves were a favorite article of merchandize, and formed an important part of the plunder obtained in war. The fertile districts of Mesopotamia and Egypt were chiefly cultivated by these slaves, of whom Tacitus says with great injustice, that "the Judæan slaves were the most despised portion." (*Dum Assyrios penes Medosque et Persas Oriens fuit, despectissima pars servientium*) Tacit. Hist. v. 8. The Prophet Joel has denounced the disgraceful traffic maintained with Greece, through the Phœnicians, for the sale of the Judæan children of both sexes. (Joel iii. 3, 6.)

The Mountains of Palestine contain no valuable metals. Pilgrims have piously sought for the Silver stones of Solomon (1 Kings x. 27), and they still expect to discover those hills, whose stones are Iron, and where Brass or Copper may be dug, (Deut. viii. 9); but the Oolitic Limestones, Conglomerates, and Sandstones, surmounted by basaltic lava and other trap-rocks, are not very promising fields for the Faithful.

The extreme insecurity of life and property in ancient times, with the barbarity in which successful war was carried out, by the murder of wounded men and prisoners, led every one to seek, if possible, the shelter of a walled city or fortified village. Volun-

tary emigration occurred largely, and the tide flowed towards the prosperous governments regularly organized.

The disorderly condition of society among the Israelites, and the low moral character of the people, are shown throughout the early writings, "Every man did that which was right in his own eyes." (Judg. xxi. 25.) In the Song of Deborah we find that "highways are unoccupied and travellers walk through the bye-ways—the villages cease." (Judg. v. 6.) The hero Jephthah himself appears as a leader of outlaws, (Judg. xi. 3), and the disreputable habits of the Danites and Benjamites are plainly implied in the Blessing of Jacob. (Gen. xlix. 17, 27.) David is represented levying upon Nabal, the Carmelite. (1 Sam. xxv. 7, 8 & 18.) The prophet Hoshea speaks of "troops of robbers who wait for a man," (Hosh. vi. 9)—"the thief cometh in, and troops of robbers spoil about." (Hosh. vii. 1.) The men of Shechem "set liers in wait in the top of the mountains; and they robbed all that came along that way by them." (Judg. ix. 25.) Samson lost a wager, and settled it handsomely, by killing *thirty* men, and handing over "the spoils" to the winners. (Judg. xiv. 19.)

Regular governments first appeared in the neighbourhood of large rivers, which overflow their banks annually at certain periods of the year. Egypt arose on the banks of the Nile, Assyria or Nineveh on the River Tigris, and Babylon on the Euphrates. The rich deposits of mud, left on the land by the retiring waters, gave to the people a periodical harvest of

grain and forage, with which to support considerable numbers of men, horses, and cattle. Hence Capital, without which nothing important can be effected, first arose in any considerable amount, and with it the necessities of Commerce.

Mesopotamia and Egypt are separated by a wide extent of desert land; and the length and danger of the land-carriage led to the establishment of a Port on the Mediterranean Sea in Phœnicia, where Sidon, and afterwards Tyre, established a commerce in rude articles for short distances along the shores, with the attendant Arts of Boat-building, Coast-navigation, Transportation of Goods, and the *Marking* of merchandize for delivery.

The early traditions of the Israelites contain no accounts of well-contested battles with equal forces, nor heroic struggles of small tribes for independence against overwhelming armies. The Hierarchy rely more upon the magical effects of their Sacred Chest, upon earthquakes, thunder, and supernatural panics, than upon the valour of the tribes.

The traditions of battles among the ancient Israelites, must have been composed by men, entirely unacquainted with military affairs; and the ignorant display of enormous and impossible forces upon very trivial occasions, proves that the glories of the victor did not depend upon the difficulties of the contest. With all those pretended armies, the tribes are represented as unwarlike and cowardly, hiding like frogs, "in caves, thickets, rocks, and pits," (1 Sam. xiii. 6,) and only appearing when the pursuit begins. No

nation of any prowess in war would have maintained the humiliating tradition, that their ancestors had been slaves to the Egyptians. The entire absence of arms, in the affair at Michmash, explains the unwarlike character of the tribes, and the want of a proper military spirit; while the Song of Deborah alludes to 40,000 men without either shield or spear.

In the accounts of those Legendary battles, it was generally the National Deity who went before the army, and smote the enemy: as we may perceive from the Legend of David and the Mulberry Trees. (2 Sam. v. 24.) Also, when Baraq, (the Thunderbolt), and Deborah (the Oracle) led out 10,000 men against Sisera, the National Deity went out before Baraq, and discomfited Sisera with the edge of the sword;—then Baraq followed; and the 10,000 men brought up the rear. (Judg. iv. 14.) If the National Deity fought the battle, (supernaturally of course,) of what possible use was Baraq and the 10,000 men behind him? This secure position for an army of brave men might lead us to inquire “I-chabod?” Where is the Glory?<sup>1</sup> Conscious of the weakness of the Judæans as a military power, the Hierarchy endeavored to persuade the surrounding nations, that the Judæans were under the protection, and could command the supernatural power of the National Deity. “Other nations would see this and be afraid” (Deut. xxviii. 10); they would then “flee *seven ways.*”

<sup>1</sup> Note 88.

It was not unfrequent for Israelites to be "chased as bees do" (Deut. i. 44); that is, a few brave men would put to flight a crowd of Israelites. Their battles were not unlike some of those Oriental affairs, where two numerous crowds of partially-armed men shout, blow trumpets, show lanterns, (Judg. vii. 20), wave flags, and brandish arms for a considerable time in front of each other; then one side is seized with a sudden panic and flees; the other side pursues, and no one is hurt except "the lame and the blind." (2 Sam. v. 6.) The savage massacres of Amaleqites, Ammonites, and Midianites, with the barbarous cruelty to prisoners of war, seem to have been only partially carried into actual execution by the Israelites. Such alleged exploits were useful in order to strike terror into the souls of their more warlike neighbours; and to impress posterity with the belief that, in ancient times, the Israelites had been dangerous to the nations. (Ex. iv. 15.) The touch of a dead body rendered a soldier *unclean*; and those instances where a single dead body lying in the road could stop a whole army in the pursuit, (2 Sam. ii. 23—xx. 12) would lead us to infer that it was not very usual for any one to be killed in such engagements.

The enemies of the Israelites were supposed to be miraculously driven before them. Occasionally some Insects, called Hornets, were used for that purpose. The enemy's Cattle being routed by the Hornets, it was presumed that the hostile army would follow the Cattle. (Ex. xxiii. 28—Josh. xxiv. 12—Deut. vii. 20.)<sup>1</sup>

<sup>1</sup> Note 84.

In the battles and skirmishes of the Israelites, the large number of combatants said to be engaged, and the number reported killed, will at once attract attention. But, in a country largely composed of mountains, rocks, deserts, woods, and pasture lands, without cities, manufactures, or commerce, and of very limited extent, it is scarcely possible to support large bodies of men and the lower animals. These exaggerations in respect to numbers will of course be estimated at their proper worth. For, it must always be remembered that "the chosen people" were not selected, because they were more in number than other people; for the Israelites were "the fewest of all people." (Deut. vii. 7.)

History, in every age, is only popular among a few thoughtful men. It was scarcely known or understood in the early ages of the world, but the place of History was every where supplied by Myths and Legends. Truth and probability were alike sacrificed by the ancient Israelites and Judæans to their inordinate vanity of appearing at an early date as a great and populous nation.

Myths and Legends have arisen in great numbers before the invention of Letters: but Mythical and Legendary narratives have a disposition to form at all times, especially among illiterate communities. Historical facts, when repeated by oral tradition from one to the other, become slightly altered and disguised at each narration. In the course of time, the resemblance of the current stories to the original facts is very slender, partly from inattention, the

love of exaggeration, the wish to amuse or astonish the audience, and to gratify the national vanity of the people. It is only when a narrative is composed by a competent observer, and is written or printed shortly after the events recorded, that we can expect to be relieved from the Mythical and Legendary elements, which unavoidably tinge some of the most credible Histories.

Myths and Legends may be explained as narratives, which may or may not have any foundation in fact;—they may abound in supernatural or romantic events, or they may be of the simplest possible kind;—they may belong to Ancient times, to the Middle Ages, or to the most Modern events;—but they must have been generally known to some society, tribe, or nation, by the members of which, those Myths and Legends must have been accepted and repeated to one another, as falling within the general scope of their ideas and opinions. Thus, the story of the Goddess Aphroditè, or Venus, rising from the foam of the Sea (Hesiod. Theog. 188),—the account of the Phoenix rising from the ashes of its parent,—the Spectre appearing to Marcus Junius Brutus on two occasions,—and the Luminous Cross appearing in the heavens to the Emperor Constantinus,—are all either Myths or Legends. They may or may not have some foundation in facts; or the events related may or may not be supernatural. Myths and Legends may appear in every age,—past, present, or future,—but all of these stories are, or have been received in certain circles and communities

as being true ;—the narratives have been repeated by the people to one another, commented upon, and received in perfect good-faith, as true stories, or Historical narratives.

The origin of Myths and Legends may be traced to a peculiarity in the constitution of the Human Mind. Whenever the people of any locality are excited by any particular set of opinions, they have a tendency to embody those opinions into circumstantial facts, scenes, and incidents. These stories, when repeated by the people from one to the other, with appropriate additions and details, at length assume form and consistency, and sometimes even a deceptive air of probability. In every society there are to be found a certain number of persons, who are not always able to distinguish clearly between the impressions derived from experience, and those arbitrary conceptions which arise spontaneously in their own Minds. Partial to anecdotes and popular narratives, the creations of their fancy gradually take the place of actual experience. These people of powerful imaginations accept both kinds of ideas as being of equal authority and value ; and finally are prepared to announce them for Truth. In order that such narratives should gain general credit, they must coincide with the current opinions, prevalent in that place and time, so as to find in the public, a widely-diffused disposition to receive, without inquiry, stories of just that particular kind.

It has been commonly supposed that Myths and Legends are peculiar to the earlier ages of the

world ; but being founded in human nature, they may belong to all ages. The use of Letters became general about B. C. 600 ; and, for the centuries preceding that time, the knowledge of events had been transmitted to posterity, chiefly, by oral tradition only.

In those ancient traditions there sometimes runs a narrow vein of fact, which can be traced only with difficulty, through the wider margin of Legend. The simpler narratives usually contradict themselves on various points ; but as we approach Historical times, those narratives gradually lose their child-like simplicity. Political Hierarchies appear ;—and the primitive stories are supported by all the artifices of fiction,—with references to contemporary sovereigns, or to public records,—and by lists of generations, and various Chronological arrangements.

The ancient narratives of the Israelites and Judæans abound in both Myths and Legends. We have the more ancient stories of the Shophetim, or Judges,—the Legends of the Kohanim, or Priests,—the Legends of the Warriors, or Hazzurim,—a Golden Age of Peace,—and Legends of the Melachim, or Kings. All these narratives possess the highest interest, and are worthy of a careful investigation as to their scope and origin :—they are referred to a period preceding the existence of written documents, and are transmitted by oral tradition only. For the most part they appear on examination to be merely sacerdotal stories,—Myths and Legends.

A narrative may be considered as Mythical, when it proceeds from an age or place, in which no written

documents or records existed, but where the facts are transmitted by oral tradition; or when it deals in supernatural or improbable events, especially when told in obscure or symbolical language; or, when it relates events which no one has or could have witnessed, or beyond the reach of the human powers. We must carefully avoid confounding Myths and Legends with fables, fiction, premeditated falsehoods, or narratives delivered as stories, but which have never been credited, or even expected by the narrators to be credited.

Myths may frequently be distinguished from Legends in the following manner. The Myth creates a story out of certain current ideas,—the Legend embellishes an original fact, into a current story. Thus, the narratives of Aphroditè, or Venus, rising from the foam of the Sea, and of the Phoenix reappearing from the ashes of its parent,—are Myths.<sup>1</sup> The story of the Spectre appearing to Marcus Junius Brutus, as his Evil Genius, on two occasions, though reported by Plutarchus, Florus, and Appianus, is merely a Legend. Also, the luminous cross, with its Greek and Latin inscriptions, seen in the heavens by the Emperor Constantinus, and his whole army, though related by Eusebius, Socrates, and Baronius,—is only a Legend. This distinction between Myth and Legend cannot be always maintained; because in authentic History, we find Myth and Legend reacting upon one another, and thus leading to several curious and interesting conclusions, deducible

<sup>1</sup> Note 35.

from the numerous narratives of this description appearing in Ancient History.

When we have succeeded in distinguishing Myth and Legend from History, it still remains for us to give some satisfactory reasons, why the Myth took that particular form rather than any other. If a particular number be given in the Myth,—as when we are told that the She-Bears came out of the wood, and tore 42 small children, for mocking the Prophet Eli-sha,—we must show why that particular number, Forty-two, was selected in preference to any other. If the Phoenix be said to have risen from *the ashes* of its parent, why were ashes selected in preference to an egg laid by its parent? But, it is only after a careful study of the peculiar opinions current at the times and places, to which the several Myths and Legends belong, that we become able to detect the force and direction of the waves of ancient thought. There have hitherto been so many failures to interpret correctly the Myths and Legends of antiquity, that it is advisable to commence only with the most simple stories; and to leave the more difficult and compound narratives, until we have in some degree attained to a practical knowledge of the usual style and manner, in which the Myths and Legends have been successively developed.

In the History of the Israelites and Judæans, it appears to be equally suitable to consider events as being the results of preceding transactions, and to be the causes of others, which follow them, as in any other narratives; and no sufficient reasons have yet

been shown for permitting any thing to pass current in the Hebrew traditions, that would be inadmissible in the History of any other nation.

After a careful and impartial criticism, it will be found that the ancient Book of the Shophetim, or Judges, (from iii. 5 to xii.) is unquestionably based upon the original and native traditions of the people. Although it was composed at different periods, by various authors, and written long after the events related, the Legends of the Shophetim sufficiently indicate the want of civilization, and the general barbarism of the people. Without an organized government, any "mighty man of valour," successful in war, and with a sufficient following of "vain men," might become a Shophet, or Judge; and the manners of the people were perfectly in accordance with the rude ideas and anarchy of the times, which that collection of fragments very imperfectly attempts to describe.

The Israelites dwelt as Aborigines in the land of Palestine, with *six* other tribes, who are called Canaanites, Chittites, Amorites, Perizzites, Chivites, and Jebusites (Judg. iii. 5), the Israelites being set down by themselves as the *Seventh* or Holy Tribe. They intermarry with those tribes and worship Baal,<sup>1</sup>—Ash-Toreth,<sup>2</sup>—Ash-Erah, or Tammuz-Adonis,<sup>3</sup>—and Ash-Eroth.<sup>4</sup>

The aboriginal tribes, being arranged upon the Sacred Number Seven, require some examination.

(1) The Canaanites are described by the Septua-

<sup>1</sup> Note 36.    <sup>2</sup> Note 37.    <sup>3</sup> Note 38.    <sup>4</sup> Note 39.

gint as "Phœnicians who dwell by the sea." These included Sidonians and Philistines. (Numb. xiii. 29.)<sup>1</sup>

(2) The Chittites, or children of Cheth, were a tribe of low caste with whom it was disgraceful to intermarry. (Gen. xxvii. 46.) Chittites resided in some numbers among the mountains near Chebron, and were mostly employed as servants and field-labourers.<sup>2</sup>

(3) The Amorites, or Emorites, were a tribe of high-landers bordering on the Philistines of the coast, and must not be confounded with the Ammonites, eastward of the Jordan. Some of the remnants of the Amorites were afterwards known as Gibeonites, and became "hewers of wood, and drawers of water," — the domestic slaves of the Hierarchy. (Josh. ix. 23.)<sup>3</sup>

(4) The Perizzites wandered over the land, without fixed abodes, carrying ox-goads for arms, and occupied in grazing cattle.<sup>4</sup>

(5) The Chivites belonged to the ranges of the Lebanon, between Sidon and Damascus from Chermon to Chamath.<sup>5</sup>

(6) The Jebusites occupied Jebus, on Mount Zion, and the neighbouring country of Judæa.<sup>6</sup>

(7) The Israelites or Jezreelites inhabited the fertile plain of Esdraelon, the valley of Jezreel, and Mount Ephraim.<sup>7</sup>

These aboriginal tribes protected by the Mediterranean Sea on the West, were exposed on the East

<sup>1</sup> Note 40.    <sup>2</sup> Note 41.    <sup>3</sup> Note 42.    <sup>4</sup> Note 43.

<sup>5</sup> Note 44.    <sup>6</sup> Note 45.    <sup>7</sup> Note 46.

and South to the hostile depredations of the Nomi, or tribes of Arabians roaming over the Great Desert. The Arab was graphically described as "A wild-ass of a man, his hand against every man, and every man's hand against him." (Gen. xvi. 12.)

The Edomites or Idumæans were Arabs, coming from the Elanitic or Eastern branch of the Red Sea, and the country round Bozrah and Petra.<sup>1</sup>

The Amaleqites, also Arabs, were the wandering robbers of the Desert, frequenting the shores of the Red Sea, the peninsula of Sinai, and the country "over against Egypt."<sup>2</sup>

The Mo-abites were Arabs, occupying the desert mountains and wilderness on the South and East of the River Arnon, which falls into the Dead Sea.<sup>3</sup>

The Ammonites, also Arabs, were situate in the Desert farther to the North, but eastward of Gilead. Their stronghold was called Rabbah, the city of Waters, afterwards Rabatamana and Philadelphia.<sup>4</sup>

The Midianites were also Arabs, and subsequently called Ishmaelites; they were generally merchants travelling with their families, Camels, and cattle, and accounted wealthy for those times.<sup>5</sup>

On the North of Palestine dwelt the Syrians of Zobah<sup>6</sup> and Damascus.<sup>7</sup>

All these independent tribes, excepting perhaps the Canaanites, Gibeonites, and Chittites, claimed a common descent from remote ancestors and may be considered as Aboriginal, and of Aramæan Race.

<sup>1</sup> Note 47.      <sup>2</sup> Note 48.      <sup>3</sup> Note 49.      <sup>4</sup> Note 50.

<sup>5</sup> Note 51.      <sup>6</sup> Note 52.      <sup>7</sup> Note 53.

If we now proceed to examine the list of tribes, given in Judges iii. 5, we find that the Israelites being included as the Seventh, or Holy tribe, the aboriginal tribes amount exactly to the Sacred Number Seven. Of these, the Philistines and Sidonians never formed any portion of the early Israelite state; the Chivites were merely Syrian borderers; while the Amorites and Perizzites do not appear actively as tribes. We are thus left with the Israelites, who occupied the plain and valley of Jezreel; and the Jebusites, who, along with the Chittites, subsequently formed the basis of the tribe of Judah. The Chittites and the Amorites or Gibeonites, were the remnants of those aboriginal tribes, who proved to be incapable of improvement or progress; but remained in the ancient abject condition of Mankind, being probably of mixed race or foreign descent.

Hence, it appears that the original Aramæan tribes were really only two:—namely, the Israelites occupying the plain and valley of Jezreel, and Mount Ephraim;—and the Jebusites, inhabiting the borders of the Saronatio plain with the adjacent hills; while thirdly, nomadic bands of Perizzi, or Rustics, ranged over the country; and fourthly, abject families of Chittites and Gibeonites, mostly slaves and probably of different race, corresponded in some degree with the *Helôtes* of the Lacedæmonian Greeks.

These tribes, after intermarrying with one another for an indefinite period, gradually separated into others, but without losing their national identity and common bonds of tradition and sentiment.

Mount Tabor, afterwards the seat of a fortified village, overlooked the plain of Esdraelon, and valley of Jezreel.<sup>1</sup> This isolated mountain 1800 feet high is the locality of the Legend of Tabora or Deborah.<sup>2</sup> In the Song of Deborah (Judg. v.), we have a triumphal Ode of great antiquity, celebrating the glory of the tribes; and we here find the earliest authentic mention of their names.

### THE SONG OF DEBORAH.

“In the days of Shamgar, the son of Anath, the highways were unoccupied, and the travellers walked through bye-ways;—the villages ceased,—they ceased in Jezreel, until I, Deborah (Tabor) arose,—a mother in Jezreel. They chose new gods, and then was war in the gates. Was there a shield or spear among *Forty* thousands in Jezreel?

“My heart is towards the chiefs of Jezreel, that offered themselves willingly among the people. Speak! ye that sit on white asses, ye that sit in judgment and walk by the way.

“From the noise of archers in the places of drawing water, in the villages of Jezreel, then shall the people go down to the gates.

“Awake, awake Deborah! awake, awake, utter a song. Arise Baraq, (the Thunder-bolt) and lead thy prisoners captive, thou son of Abi-noam (Pleasant-father).

“Out of Ephraim, a root of them against Amaleq

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<sup>1</sup> Note 54.

<sup>2</sup> Note 55.

"After thee Benjamin among the people, out of Machir (Manasseh) came down chiefs, and out of Zebulun, they that handle the rod of the Scribe, or Sopher.

"And the chiefs of Issachar were with Deborah, even Issachar and also Baraq, he was sent on foot into the valley.

"For the divisions of Reuben great thoughts of heart. Why abodest thou among thy sheep-folds to hear the bleatings of thy flocks? For the divisions of Reuben there were great searchings of heart.

"Gilead abode beyond Jordan, and why did Dan remain in ships?

"Asher continued on the sea-shore, and abode in his creeks.

"Zebulun and Naphthali—a people jeoparded their lives unto the death in the high-places of the field.

"The Melachim came and fought, then fought the Melech of Canaan, in Taanach by the waters of Megiddo; they took no gain of money.

"They fought from heaven, the stars in their courses fought against Sisera.

"The river of Qishon swept them away—that ancient river,—the river Qishon,—O my Life, thou hast trodden down strength!

"Then were the horse-hoofs broken by means of the pransings,—the pransings of their Heroes."

The Song of Deborah has probably been mutilated and interpolated by later authors. Passages

imitate the style of the later Psalms ;—the allusions to Seir and Sinai belong to the period of the Blessing of Moses, (Deut. xxxiii. 2) ; Machir has been substituted for Manasseh ; and the mention of a Melach or Angel would bring us to the late date of the Persian era ; but enough remains of the original Ode to explain the names and number of the tribes.

In connexion with the above Ode, celebrating the tribes, there is usually added a later composition in honor of Ja-el, the wife of Heber, the Qainite.

#### THE SONG OF JA-EL.

“Blessed above women shall Ja-el, the wife of Heber, the Qainite be,—blessed shall she be above women in the tent.

“He (Sisera) asked water—she gave milk, she brought forth butter in a noble dish.

“She (Ja-el) put her hand to the nail, and her right hand to the workman’s hammer ; and with the hammer she smote Sisera, she smote off his head ; when she had pierced and stricken through his temples.

“At her feet he bowed,—he fell, he lay down ; at her feet he bowed, he fell ; where he bowed, there he fell down—dead !

“The mother of Sisera looked out at a window,—and cried through the lattice, ‘Why is his chariot long in coming ? why tarry the wheels of his chariot ?

“Her wise-women (Sibyls) answered her ‘yea,’—she returned her words to herself.

“Have they not sped ? have they divided the prey,—to every man a damsel or two ; to Sisera a prey of divers colours, a prey of divers colours of

needle-work—of divers colours of needle-work on both sides, for the necks of them taking the spoil?

“So let all thy enemies perish, O Jezreel; but let them that love thee be as the Sun when he goeth forth in his might.”

The origin of this conflict appears to have been some interference with the worship of Ash-Toreth; as may be inferred from the expressions “they chose new Gods, and then was war in the gates.” It is quite consistent with the manners of the times, that a female Prophet or Sibyl, might by her reproaches have roused the tribes; but the idea is Etymological. The woman Deborah is the Eponomus of the Mountain Tabor. When altered into Dabar (Word), with the female termination, we get Deborah, the female Oracle, and hence the Sibyl Deborah. From the analogy afforded by the literature of Ancient Greece, we may infer that the Ode preceded the Legend, and that the Legend is merely the localization or materialising of the Poem.

The tribes of the Israelites as they appear in the Song of Deborah are (1) Ephraimites, (2) Benjamites, (3) Zebulunites, (4) Issacharites, (5) Reubenites, (6) Gileadites or Gadites, (7) Danites, (8) Asherites, (9) Naphthalites, (10) Manassites,—ten in number. The word Machir, for Manasseh, is a subsequent alteration for an obvious purpose.

These tribes, only ten in number, as above enumerated, are remarkable for the singular absence of the tribe of Judah.

It cannot be said that the tribe of Judah was omitted from the Song of Deborah simply because the tribe was elsewhere. The tribes of Reuben, Asher and Dan are expressly reproached for their absence from the field of battle; and the Gileadites are noticed as having remained beyond the River. On the other hand, if the original version had contained any disparaging remarks reflecting against the tribe of Judah for their absence, such expressions might have been suppressed by the Sanhedrim before publication, and there is an evident hiatus after Ephraim, as if some praise of that tribe had been struck out.

The balance of probabilities, however, still remains, that the tribe of Judah was formed later than the other tribes:—that the original Jebusites had not yet developed themselves in sufficient force as a tribe to be considered worthy of being mentioned; and that the immigrations from Egypt bringing the traditions of the Exodus, had as yet been only partially realised. This view is supported by the fact that, in the earlier Legends of the Book of Judges, the prowess of the tribe of Judah is nowhere celebrated; nor do they appear as a tribe until the time of Jephthah, the Gileadite, when Judah is incidentally mentioned, and then only in connexion with Egypt and the Exodus. (Judg. x. 9, 11.)

The ten tribes of Deborah's Song, with the tribe of Judah added, make Eleven tribes in all; and this profane number *Eleven* seems to have much exercised the Grand Council in later times, as it was imperative that the Sacred Number *Twelve* should be completed.

Their first adjustment appears in the Blessing of Moses (Deut. xxxiii.) where the Levites are set down as a tribe; but this is in manifest contradiction to the Blessing of Jacob (Gen. xlix. 7) where it is said "I will scatter them in Israel."

The Levites never were a tribe; they were simply Priests, or Kohanim, all of whom professed to be descended from Levi, but they never had any distinct or settled residence. They were required, like some modern colleges of Priests, "to say to their father and mother, I have not seen them,—not to acknowledge their brethren,—nor to know their own children," (Deut. xxxiii. 9)—in fact, to labour exclusively for the interests of the order to which they belonged. The Levites were thus set down as a tribe, in order that Moses might have the opportunity of giving them a most extravagant power, "*to teach Israel the Law*,—to act as Priests, and all that oppose them shall be smitten in the loins, and all that hate them shall not rise again." (Deut. xxxiii. 10, 11.)

But in the ancient Books of Judges and Samuel, the Levites take no active parts; and are not even noticed, except on two occasions; once, where the word "Levite" is used instead of "Beth-shemite," as the context obviously requires (1 Sam. vi. 15), and once again incidentally. (2 Sam. xv. 24.)

In fact, the Levites might be of any tribe; thus, we hear of a Beth-lechemite of the tribe of Judah being a Levite (Judg. xvii. 9), while the establishment at Dan was served by Kohanim of the tribe of Manasseh. (Judg. xviii. 30.)

When the Levitical Hierarchy came into power, they introduced Simeon as a tribe. But this is opposed by the Blessing of Jacob, which says, "Simeon shall be scattered in Israel," and the Simeonites are not mentioned as a tribe in the Blessing of Moses, nor in the traditions. If Simeonites ever existed, they were incorporated with the tribe of Judah at a very early date, as we learn from the authors of Joshua (in Judg. i. 3). The name of Simeon itself is Syriac, and not to be found in the national Poetry or Legends, nor in the Prophets, nor in the lists of names in Ezra and Nechemiah, until at length we find it in the High Priest (B. C. 300) under the Greek form of Simon (Σίμων). The ancient and well-known tribe of Manasseh was *forgotten*, to make room for this more modern name.

Hence, we arrive at the conclusion, that the tribes of Israelites were only *Ten* in number, at the time when the Song of Deborah was composed, the tribe of Judah being formed subsequently. The Levites and Simeonites never were tribes, and therefore the actual number of the tribes never exceeded *Eleven*.

Afterwards, when the Hierarchy came into power, it became advisable to complete the sacred number *Twelve*, to correspond with the number of the Lunar months, and of the Signs of the Zodiac; the Levites were first set down in the Blessing of Moses as a tribe, which, according to all other documents, they never were; and the tribe of Manasseh yielded its place to the Simeonites, whose existence is every where ignored by the traditions.

This variation in the names and numbers of the tribes may be explained thus:—

In Deborah's song, the original tribes are Ten,—Judah, Simeon and Levi are all omitted. (Judg. v.)

In the Blessing of Moses, we have the ten tribes of Deborah, Simeon is still omitted, but Levi and Judah are added. (Deut. xxxiii.)

In the Blessing of Jacob, upon the basis of Deborah's ten tribes, Joseph is written for Ephraim, Manasseh is omitted, Judah, Simeon, and Levi are added. (Gen. xlix.)

The fiction of there being *Twelve* tribes, when there never had been more than *Eleven* in fact, was maintained by the Kohanim throughout the Legends. Thus, the Prophet Achi-jah divides the coat of Jerobo-am into *Twelve* pieces; and yet he says, *Ten* tribes for thee Jerobo-am, and *One* tribe for Solomon. (1 Kings xi. 31.)

The later formation of the tribe of Judah is further confirmed in the Legend of Benjamin, where it is said "The man came over against Jebus (which is Jerusalem), and when they were by Jebus, the day was far spent, and the servant said unto his master, 'Let us turn into the city of the Jebusites and lodge in it,' and his master answered 'We will not turn aside hither into the city of a *stranger*, that is *not* of the children of Israel.'" (Judg. xix. 10, 11.)

Further, when the Melech Saul attacked the Amaleqites of the Desert, and cleared the route to Egypt, the tribe of Judah supplied only one twenty-

first part of Saul's army, although the tribe should have performed the service alone if it had any power. (1 Sam. xv. 4.) Indeed, it is not until Saul's expedition against the Ammonites of the Desert under Nachash, that we find the tribe of Judah acting in concert with the others. (1 Sam. xi. 8.)

The idea of the sanctity of the number *Twelve* arose, in later times, from the Babylonian worship of the twelve Signs of the Zodiac; and this again originated in the Astronomical fact that there are only twelve complete Lunar months in a Solar Year. This connected the idea at once with the worship of Ash-Toreth, as usually only twelve, or at most thirteen, New-Moon Festivals could be held annually.

The Year of the Israelites consisted of 12 lunar months, or 6 months of 30 days each, alternating with 6 months of 29 days each, making only 354 days. To this one day was added, either because odd numbers were considered fortunate, or in order to harmonize with the periods of other nations. Thus, the Judæan Year consisted of 355 days,—the correct Lunar Year, being slightly in excess of  $354\frac{1}{2}$  days. When the Hierarchy perceived that the feasts came out of season, through the excess of the Solar over the Lunar Year, ( $10\frac{1}{2}$  days), they repeated one entire month, called Ve-Adar, on every third year.

The early Chaldaic Astronomy, as a first approximation, made the Civil Year to consist of 360 days, or 12 months of 30 days each; this led to the Astro-

logical influence of the number Twelve. The celestial sphere of 360 degrés, being divided into 12 parts, gave 30 degrees to each part, Sign, or Course, and hence to the Twelve Signs of the Zodiac.

The Egyptian Year was adopted from the early Chaldee, as it also consisted of Twelve months of 30 days each, the five remaining days being afterwards added at the end of each year.

But the later Babylonian Year, (B. C. 747) consisted of *Seven* months of 30 days each, and *Five* months of 31 days each, making 365 days, the nearest approach to the truth in those early times. The more correct period of  $365\frac{1}{4}$  days was not known until Eudoxus (B. C. 370).

The frequent occurrence of certain Sacred Numbers in the details of the Judæan Legends, cannot fail to be remarked. The *Seven* Sacred Numbers, upon which the Legends usually turn are

3, 7, 10, 12, 30, 40, and 70.

In the rude Commerce of the ancients, or in the division of plunder, the convenience of the number 12 would be obvious as being divisible into 2, 3, 4, and 6 equal parts without a remainder.

The national sentiment of regard for the number *Seven* has been shown in the forms of that numeral; as the feminine form of Seven (Sheba), signifies an Oath. The connexion between the Oath and the feminine form of Seven, points to the goddess Ash-Toreth, and the *seven* phases of the Moon, before whom Oaths had been proclaimed in the times of the ancient worship of the Aborigines. This is further

shown in the double Etymology of the Legend of Beer-sheba, and in the *Seven-Ewe*-lambs, the Well of the Oath, and the Well of the Female Seven. (Gen. xxi. 28-31.)<sup>1</sup>

<sup>1</sup> Note 56.

### CHAPTER III.

Legends of the Shophetim or Judges—Idolatry of the Aborigines—Baal-shemesh—Ash-Toreth (the Moon)—Ash-Erah and Ash-Eroth—Number Seven — Ja-el—Gideon—Abi-melech — Parable of the Trees—Sacrifice of "Jephthah's daughter"—The Nazarites—Samson—Worship of El, Eli, or Elohim—Samu-el.

THE ten tribes of the Israelites, to which the tribe of Judah was subsequently added, constituted the Hebrew nation during the purely Traditional period. Each tribe, or district, was supposed to have its own chieftain, or Nasi,<sup>1</sup> who acted as Leader in time of peace; but wanting sufficient energy to conduct the nation in time of war, there arose self-constituted men, who presented themselves, often without any formal election, as the defenders of the people against the attacks of their enemies. These Shophetim, or Judges, were chosen by acclamation for their bravery and enthusiasm in the cause of the people. The term "Judge," into which the Hebrew word "Shophet" has been translated, gives an imperfect idea of the function, as the judicial power vested in the Nasi, or Chieftain of each tribe.<sup>2</sup> The head of each family was also Zaqen, or Elder and Sheikh in his own family, where he possessed the most absolute power over his wives, children, and servants, even for life or death.<sup>3</sup> The Zaqen could alienate or dispose at pleasure of the members of his

<sup>1</sup> Note 57.

<sup>2</sup> Note 58.

<sup>3</sup> Note 59.

family, who often received no better treatment than domestic animals, or any other kind of *property*. The Shophet was merely a Chieftain or General, who came forward of his own accord, or in Hieratic language, "whom Jehovah had raised up."

This Legendary period is usually considered to have lasted for five hundred years; but as the narrative reposes entirely upon oral traditions, the times of the Shophetim could scarcely have exceeded Two Hundred years. All attempts to form a Chronological order of Shophetim have entirely failed; indeed, to undertake the task would argue a total misunderstanding of the nature of the narratives.

The Israelites, as formerly stated, dwelt in the same land with the other Aboriginal tribes, with whom they intermarried and worshipped the same deities, (1) Baal-shemesh, or Phœbus-Apollo; (2) Ash-Toreth, or Diana; (3) Ash-Erah, or Tammuz-Adonis, and (4) Ash-Eroth, or Venus.

Several cultures were included under the general terms of Baal, Bel, or Belus, the Lord, and Balas, the Strong. The Baal of Egypt was Osiris or Helios, the Sun-god of the Greeks. The Balas of Tyre was Melkart, (King of the Earth,) or ruler of land and sea; and the Greeks recognised this Tyrian worship as identical with that of Herakles or Hercules of the Romans. The usual Baal of the Israelites may be considered as Baal-shemesh, the Sun-god Helios, the Phœbus-Apollo of the Greeks and Romans represented by the Sun.<sup>1</sup>

<sup>1</sup> Note 60.

Religious ideas and sentiments being generally diffused among almost all Mankind, are apt in some races and temperaments to degenerate into Religious Enthusiasm; and, by assuming an undue influence over the Active principles, thereby weaken the general Intelligence of the people. In such communities it has always been the study of stern and thoughtful men to ally the popular religious feelings with Law and Order, and to discountenance all such forms of culture, as have a tendency to degenerate into disorder and licentiousness.

The Elders among the Israelites perceived at an early date the demoralizing effects of the worship of Ash-Erah and Ash-Eroth, and disapproved of the licentious practices of the Groves. In a similar manner, the Dionysia, or Festivals of Bacchus, were held as abominable, and, in later times, the Romans would not permit such Syrian corruptions even to enter their city.

It was different, however, with the ancient culture of Ash-Toreth, or Diana; and the worship of the Moon seems to have been generally approved at a very early period as the foundation of Torah, Toreth, or Law. Hence, the influence of New Moons, and the Lunar Year, as giving the Law for observing the Festivals.

The goddess Ash-Toreth was represented with the horns of an Ox, imitating the Lunar crescent. The different forms of this culture acquired various names. In Phœnicia, the Moon became eponomized into the great Syrian goddess Astarte; in Egypt, she became

Isis; among the Greeks, Artemis; with the Romans, Hecate, Diana, and Luna. The Hebrew Ash-Toreth may be considered as identical with the worship of the Moon, giving rise to their festivals of New-Moons, to their Lunar months, and their Lunar Year of 355 days; to their meat and drink offerings, and to the national regard for the Sacred Number *Seven*, derived from the appearances of the Moon. The distinctive phases of our Satellite, as shown in Astronomy, are Eight in number, (Outlines of Astronomy, by Sir John F. W. Herschel, § 416;) striking out the phase of total obscuration, which is not properly a phase, there remain *Seven* distinct appearances for the great Syrian goddess Ash-Toreth, Astarte, Artemis, Diana, or the Moon.

The most considerable worship at Sidon was that of Ash-Erah, or Tammuz-Adonis, and the more licentious practices of the Groves were instituted in honor of this deity.<sup>1</sup>

These cultures formed the bases of the early religions of the Aborigines, which afterwards included the worship of the Planets, and the Signs of the Zodiac, as it is said in the Song of Deborah, "They fought from heaven,—the *Stars* in their *courses* fought." (Judg. v. 20.)

The Israelites are subject to a king of Aram unknown to History, from whom they are relieved by a Shophet Othniel. The Moabites under their Melech Eglon (the Calf) establish themselves on the west side of the Jordan, at Jericho, *afterwards*

<sup>1</sup> Note 61.

called "the city of Palm-trees," when a certain "left-handed" Benjamite, named Ehud, (the Strong) under the pretence of friendship, obtains admission to Eglon, and stabs him in the abdomen. The assassination is told with a revolting minuteness, suited to the ferocious manners of the times, and illustrating the popular hatred of the Moabites. The Ephraimites collect together by sound of trumpet, seize the fords of the Jordan, kill 10,000 Moabites "and not a man escaped." Shamgar, another Shophet, kills 600 Philistines with an ox-goad.

Jabin, the Melech of Chazor, in the Upper Galilæa, oppresses the Israelites for 20 years; but Deborah, a Sibyl, raises the tribes of Naphthali, and Zebulun against Jabin, who has an army of 900 chariots of iron. Baraq, (the Thunder-bolt),<sup>1</sup> of Qadesh (the Holy), with 10,000 men defeats Jabin, as might readily occur, since the National Deity preceded Baraq, and the 900 chariots were wholly useless in a mountainous country, so "not a man was left." Sisera, the general of Jabin's army, was pursued by the victors, and left his chariot, apparently that he might find refuge in the tent of Heber, the Qainite, who is absent. But Ja-el, the wife of Heber, is waiting for Sisera, and Ja-el drives a nail through the temple of Sisera, while he lies asleep in her tent. The Oracle of Deborah is accordingly fulfilled, that Sisera should "be sold into the hands of a woman."<sup>2</sup>

In a former Chapter, the song of Ja-el has been given, in which this action is celebrated; and reasons

<sup>1</sup> Note 62.

<sup>2</sup> Note 63.

have been assigned for surmising that the Legend has arisen subsequently to the Song, of which it is merely the reflection.

For the benefit of those who are disposed to regard the death of Sisera<sup>1</sup> as a Historical event, it may be remarked that to kill a man while sleeping in a tent is at variance with all those laws of honor and hospitality, observed among the tribes of the wildest Arabian robbers (2 Sam. iv. 11); and that a Song, which could be popularly sung in praise of so detestable a crime, proves a low moral sentiment, and the general barbarism of the people. Viewed with the eyes of ordinary criticism, the song of Ja-el has little to commend, except its antiquity. The sarcastic allusion to the mother of Sisera, looking out for the return of her unfortunate son, and the painful struggles of the dying Sisera, may be considered as unfeeling, and in very bad taste. The praise awarded to Ja-el, "Blessed shall she be above women in the tent" is, under any circumstances, inexcusable.

Modern Commentators, who piously accept the whole narrative as Historical, are not ashamed to excuse this base act of treacherous assassination, as being executed by "divine command." This practical abuse of a doubtful Theology is inadmissible, and has been generally condemned wherever asserted. Besides, that the evidence for the alleged "command" is wholly defective, this profane plea has been abused in every age by Political and Religious assassins, to sanction and excuse their worst crimes.

<sup>1</sup> Note 64.

The obvious inconsistency between the "divine command" and the "assassination" arises from the supposition that Ja-el is a Historical person; and this inference is both offensive and objectionable. Ja-el, or Jah-El, appears, however, to be only a Legendary Personage, or Furia, executing upon the National enemies the combined vengeance of Jah and El, or of Jehovah-Elohim.

The Midianites, Amaleqites, and children of the East collected in the Valley of Jezreel, with their "tents, cattle, and Camels without number," consumed the produce of the land, like locusts, and caused a famine so that the Israelites had "no sustenance, no sheep, no ox, no ass." These were evidently intended for a nomadic tribe of Arabs or Ishmaelites from the Arabian Desert. Their quarters were excellent, and though the country was exhausted, the Midianites remained for *Seven* years.

Gideon, the son of Joash, a Manassite, raised the tribes of Asher, Zebulun, Naphthali, and Manasseh. Gideon and his army were on Mount Gilead, the Midianites were pitched in the valley, near the hill of Moreh. A band of 300 men had to be selected for special service. When the crowd rushed tumultuously to the stream, being unprovided with vessels for drinking, "those who lapped the water with the tongue as a dog lappeth" were selected, their superior smartness indicating their previous approval by the unseen powers; but those who "bowed down on their knees to drink water" as though they worshipped the "running water," were rejected. From this

Omen, their future success was pre-determined. By a judicious arrangement of trumpets, lamps, and pitchers, and by loud cries of "the sword of Jehovah and of Gideon,"<sup>1</sup> the 300 select men not only occasioned a panic and flight among the Arabian tribe, but, most remarkably, "set every man's sword against his fellow." We need not admire how 120,000 men could so perish, but rather how 15,000 men managed to escape under such difficulties, with Zebach (Slaughter) and Zalmunna (Darkness), their leaders. The rock of Oreb was shown where a chief Oreb, (the Raven) was slain,<sup>2</sup> and the wine-press of Zeeb, as the locality for the fall of another chief, called Zeeb, (the Wolf).<sup>3</sup> But the misfortunes of the Arab tribe did not rest here: the remnant of the fugitives were intercepted at the Fords of the Jordan by the Ephraimites, were defeated, and their leaders taken prisoners and executed. The men of Succoth, (the Booths) had refused supplies to Gideon, when he was in full pursuit: so on his return Gideon determined to have his revenge. He took the Elders out of the village of Booths, and with the briars and thorns of the wilderness "Gideon taught the men of Succoth," thus proving the great utility of flagellation, as a means for imparting a wholesome instruction.

The grateful Israelites offered Gideon the position of hereditary Melech, or King, but he declined, preferring the more humble position of Shophet. The spoil captured from the Midianites must have been enormous, since it contained 1700 gold weight

<sup>1</sup> Note 65.

<sup>2</sup> Note 66.

<sup>3</sup> Note 67.

of ear-rings, (whatever that may be,) besides ornaments, collars, and *purple* raiment of the kings, and chains about the necks of the *Camels*; but the fate of those *Camels*, "without number," is no where stated, as they were not introduced as beasts of burthen until a late date. Collecting the ear-rings and gold ornaments of the Ishmaelites, Gideon set up an ephod, or priest's robe, probably as an invitation to travellers, and cast a golden idol of Baal for worship at Ophrah in Benjamin. Gideon also assumed the name of Jerub-baal.<sup>1</sup> Finally, Gideon died, leaving *Seventy* sons, besides one named Abi-melech, *the son of a female slave* in Shechem, "for he had many wives."

The consequences of leaving so numerous a family as *Seventy One* sons by different mothers, soon became apparent; for, with the assistance of certain assassins, hired with seventy of silver, Abi-melech killed his *Seventy* brothers upon *One* stone. After this performance, it would naturally be surmised, that "the *Seventy*" had been disposed of; but *the youngest* of the dead, Jotham by name, appears on the field "for he hid himself." What Jotham survives for is soon apparent; being required by the narrative to utter the parable of "The Trees requiring a King." If we refer this parable to the events just related, it is not easy to perceive either elegance or application, unless it be that private life has advantages over royalty, and that Abi-melech is the Bramble, and the *Seventy* brothers are the Trees.

<sup>1</sup> Note 68.

However, Abi-melech, although appearing thorny to Jotham, was chosen Melech by the Shechemites, and Jotham, being no longer wanted, very properly "runs away." Gaal, son of Ebed, raises an insurrection in Shechem against Abi-melech, and the latter is expelled from the place. In the skirmishes which follow, Shechem is taken by Abi-melech, and destroyed (sown with salt), and the tower of Shechem is burnt with 1000 men and women. In the siege of another tower called Thebez, Abi-melech is mortally wounded by a stone thrown by a woman from the tower. According to the Legend, this happened because Abi-melech had killed his *Seventy* brothers, although one of them survived, while the men of Shechem were destroyed, owing to the fatal Curse of Doom (Cherem) uttered by Jo-tham. Abi-melech, careful of his reputation as a Shophet, ordered his armour-bearer to despatch him, "Lest men should say, 'he fell by the hand of a woman,'"—a fate considered to be dishonorable even in the case of Hercules, whose "turpe fatum" is deplored by Seneca. (Trag. Herc. Œt. 1177.)

It cannot be denied that the inconsistencies of this narrative chiefly arise from the appearance of Jotham, after the seventy brothers had been killed; and it is not very logical to say, "Seventy were killed, yet one was left, for he hid himself," and then we surely must speak of only sixty-nine brothers remaining dead. Besides, the parabolic form of address is entirely a late invention, and subsequent to the times of Kyrus, King of Persia. The fables, which bear the name of Æsopus, were published about that period;

while the moral tale, the parable, and the allegorical addresses came into fashion with the general progress of literature. But at the early date of the Shophetim, when we consider that the Alphabet was wholly unknown, and that the knowledge of Hieroglyphic signs expressing ideas, was the accomplishment of only a few select men, it is evident that the parable itself, as well as all the passages connecting Jo-tham with the narrative, are the interpolations of a later writer, and that the application of the parable must be sought among more modern events.

If we now turn to the Maccabæan History, we shall find that Joannes Hyrcanus, High Priest of the Judæans, was believed in Jerusalem to be aiming at the sovereign power (B. C. 108), much to the disgust of the *Seventy* Elders, or Sanhedrim. The Book of the Shophetim was still under the control of the Hierarchy, and of the Pharisees, one of whom, named Eleazer, charged Joannes Hyrcanus with being, like Abi-melech, the son of a *female slave*. (Joseph Antiq. XIII. 18.) Thus, while the interpolators carelessly, or timorously, failed to alter seventy into sixty-nine, they did not hesitate to add the parable and Jo-tham's re-appearance. The delicacy of the political sarcasm would then be apparent, since Joannes Hyrcanus, the High Priest, desiring to be made King, would be Abi-melech, or the Bramble, and the Sanhedrim, or Council of *Seventy*, would be the *Seventy* brothers killed on *One* stone, as well as the Trees. Abi-melech is only a descriptive name, signifying "Father-king," and the name Jo-tham, (Jeho is

perfect) is the Hieronomus, or sacred name, assigned to one of the Melachim of Judah. The House of Millo, a well-known place at *Jerusalem*, is also mentioned in the parable delivered at *Shechem*. (Judg. ix. 8–20.) The words “this day” (Judg. ix. 18, 19) appear to refer the Parable to recent events.

We next hear of Tola, a man of Issachar, as Shophet in Mount Ephraim; then of Jair, a Gileadite, who had 30 sons, riding on 30 ass-colts, and these sons had 30 cities, called Havothjair, until *this day*.

The Philistines then oppress the Israelites, and the Ammonites cross the Jordan and threaten the Judæans, Benjamites, and Ephraimites. The Israelites collect in force at Mizpeh, the Ammonites are in Gilead.

The Gileadites alarmed for their safety, apply to Jephthah, the son of a common female of Gilead. Jephthah had been banished, and was in the neighbourhood at the head of a band, “more distinguished for their bravery than their honesty.” They agreed to assist the Gileadites, provided that Jephthah should be made Nasi, or chief of the tribe. This being agreed to, Jephthah passed over to Mizpeh, and was accepted as Shophet by the assembled Israelites. Collecting troops in Gilead and Manasseh, Jephthah prepared for action. But before engaging the enemy, Jephthah made a Vow (Nadar), that if success attended him in battle, “whatever cometh forth of the doors of my house,” said he, “to meet me when I return, shall surely be *Jehovah's*, and I will offer it up for a *burnt offering*.” It is evident that Jephthah,

in making this Vow, could not have contemplated an ordinary sacrifice, as Oxen and Sheep were not likely to come forth, "from the doors of his house." (Judg. xi. 31.)

Jephthah then defeats the Ammonites with very great slaughter; but, on returning to his dwelling at Mizpeh, Jephthah is met by his only daughter "with timbrels and dances." He allows the maiden to retire to the mountains for two months "to bewail her virginity," and on her return Jephthah "did unto her, according to his vow; and it was a custom in Israel, that the maidens went annually upon the mountains to lament over the daughter of Jephthah for four days in the year."

This Legend has much exercised the Commentators, in their vain anxiety to clear the worship of Jehovah from the taint of Human Sacrifices. It may be observed that the maiden has no name, which, in her prominent position, she was fully entitled to have had. But under the name of "Jephthah's daughter," or "Jephthah-geneia," she appears in the Greek Legends of Agamemnon at Aulis, sacrificing his daughter Iphigeneia, on his way to the siege of Troy. The Greek form of the Legend is not to be found in Homer or Hesiodus, but in Æschylus, Euripides, Ovidius, Pausanias, and the later Mythologists. It is connected by them with the worship of Artemis (Diana), the same as the Phœnician goddess Astarte; and both narratives are evidently derived from the same tradition. The Gileadite Legend is framed to illustrate the Levitical Nadar; while the Greek form

of the narrative, representing Iphigeneia in Aulis, has been adapted to the more cultivated imagination of the Hellenes.

CHORUS.—ANTISTROPHE.

Shall then the sire his daughter slay ?  
 In youth's fresh bloom, with beauty crown'd ?  
 Shall on these hands her warm blood flow ?  
 Dreadful the sentence : not to obey  
 Vengeance and ruin close us around,  
 Cruel alternatives of woe.

EPODE.

In silence she obeyed  
 And for her country's good  
 With patient, meek, submissive mind  
 To her hard fate resign'd  
 Poured out the rich stream of her blood.

*Æschyl. Agam.*

The story of Jephthah's daughter is intended to explain to Israelites, that they must be prepared to offer up an *only daughter*, as well as a first-born son, nay even an *only* child as a Human Sacrifice in honor of the National Deity, for a burnt-offering upon a public altar, to fulfil a Vow by Nadar, being a religious engagement made solemnly and publicly.

Tammuz is the name of one of the Hebrew summer months (June-July), and the Legend of Jephthah's daughter explains that Hebrew maidens went annually to the mountains for *four* days "to bewail her virginity." (Judg. xi. 39, 40.) But this is an obvious euphemism for the "lament of Tammuz" (Ezek. viii. 14.)

At that time of the year, a torrent from the mountains above Sidon, occasioned by the melting of the snows on Mount Lebanon, runs down to the sea, and the stream is of a remarkable red colour, from sand washed away from the crimson sandstones of the mountains. (Maundrell, Journ.) The great Syrian festival of Tammuz-Adonis, bleeding and wounded by a wild-boar (Ovid. Art. Am. i. 75) is observed at that time, and it was to take part in that Festival that the young damsels went every year to the mountains to mourn for Tammuz-Adonis. (Ezek. viii. 14.)

“Whose annual wound in Lebanon allur’d  
The Syrian damsels to lament his fate  
In amorous ditties all a summer’s day  
While smooth Adonis from his native rock  
Ran purple to the sea; supposed with blood  
Of Tammuz yearly wounded; the love-tale  
Infected Zion’s daughters with like heat,  
Whose wanton passions in the sacred porch  
Ezekiel saw, when by the vision led,  
His eye survey’d the dark idolatries.  
Of alienated Judah.”

MILTON, *Paradise Lost*, i. 445.

The Levites represented that the Festival of Tammuz-Adonis had been instituted in honor of Jephthah’s daughter. This was a late attempt to give a national dress to one of the more ancient heathen practices. In so doing, the Hierarchy unfortunately impressed the national sanction upon Human Sacrifices for Vows.

A civil war soon after broke out between the tribes of Ephraim and Gilead, the reasons assigned being altogether trivial. However, the Gileadites seized the Fords of the Jordan in the rear of the Ephraimites; and as each man of the army of Ephraim passed *singly* over the river, he was asked, "Art thou an Ephraimite?" If he said "Nay," then the Gileadites said, "pronounce the word 'Shibboleth,'" which, if an Ephraimite he called "Sibboleth," after the dialect of his tribe.<sup>1</sup> This proved him to be an Ephraimite, and an unfriendly brother, so he was put to death. And there fell at that time 42,000 Ephraimites.

This sanguinary and impossible Legend is evidently composed with a hostile feeling against the tribe of Ephraim, and with the obvious intention of ridiculing their style of speaking. It is, however, valuable, as showing the existence of provincial dialects at that early age, even in the small territory of Palestine; and serves to illustrate the use and application of the anathematic number.

We next hear of one Ibzan of Beth-lechem, a Judæan who was elected Shophet. He had *thirty* sons, whom he sent abroad for wives; and Ibzan is memorable for having taken in, not only the *thirty* sons, but also the *thirty* daughters-in-law, which each son successfully brought home to his father. Ibzan also had *thirty* daughters whom he sent abroad; but whether they succeeded in finding husbands, and in bringing them home to their father, is not very

<sup>1</sup> Note 69.

clearly stated, although it may be inferred. In which case, with 120 children, their respective mothers, and grand-children in proportion, it is possible that Ibzan found the absolute power of a Zaqen, or Head of the Family, very useful, although embarrassing, as he was Shophet only for *Seven* years, and dying, was buried at Beth-lechem.<sup>1</sup> The name of the place suggested this Legend, as the "House of Bread" was obviously an appropriate place, in which to maintain so numerous a family.

Another Shophet called Elon, a Zebulunite, judged the Israelites for *ten* years.

Abdon, son of *Hillel*, an Ephraimite, was the next Shophet. Abdon had 40 sons, and 30 nephews, who rode on 70 ass-colts. This Legend serves to illustrate the composition of some of the Sacred Numbers, and applies sarcastically to the Sanhedrim.

We next learn that the Philistines ruled the Israelites for *Forty* years, and that Samson of Zorah, a Danite, was Shophet for twenty years.

The Legend of Samson is a later addition to the Book of Judges (xiii-xvi), and introduces the Hero of the Nazarites.<sup>2</sup>

It was a very ancient practice for men, or even women, to make a religious Vow (*Nadar*), to permit their Hair to grow to the natural length, and to abstain from wine or intoxicating drinks, either for a specific time, or for life. Laws were prescribed by the Levites in later times, regulating these harmless fanatics (Numb. vi) ; and parents occasionally declared

<sup>1</sup> Note 70.

<sup>2</sup> Note 71.

their children to be Nazarites from their birth. The practice of devoting confiding children to certain opinions, before they have ability to judge for themselves, is not unusual even in modern times.

Manoah of Zorah, a Danite, had a nameless wife, who was barren; but an Angel appeared to her, to inform her that she should have a son, who was to be educated as a Nazarite. This supernatural appearance the woman reported to her husband, adding that the countenance of the Angel was "very terrible," and that he did not "tell his name," it being "secret or wonderful." The later date of the Legend is fully confirmed by this belief in the Magic power of a *name*.

The child Samson is born and becomes another Hercules; but his great bodily strength depends upon the length of his hair. This fantastic notion, suggested either by the Solar rays, or the usual signs of puberty, is one of those false Physiological ideas, which the slightest observation readily explodes.<sup>1</sup>

The performances of Samson are of a personal character, with no apparent reference to public affairs, except in so far as those feats were executed against the Philistines. Samson's riddle,—his wager,—the way he managed to lose it, and also to settle his loss, are unique in their kind as specimens of ancient narrative. Samson's adventure with the 300 Foxes or Jackals, with fire-brands fastened to their tails,—the bursting of the two *new* cords which tied Samson,—the carrying off the gates of Gaza,—and the

<sup>1</sup> Note 72.

slaughter of 1000 men with the *new* jaw-bone of an Ass, at Lechi,—may properly be left to the Commentators to explain.<sup>1</sup> The Legend of the spring of water, coming out of the jaw-bone of the departed Ass, is composed to illustrate the singular name given to a public Well by tradition,—En-ha-qore (Spring of the Crier), and must certainly be considered as being one of the least successful of ancient attempts at Etymology.

As Hercules had fallen a victim to the mistake of his wife Deianeira, so Samson succumbs under the wiles of Delilah, who cuts off his hair while he sleeps; and Samson, thereby magically losing his strength, is betrayed into the hands of the Philistines. The Legend is then able to find a temple of Dagon, with a roof large enough to hold 3000 persons, and supported by only two pillars, placed close together for this special purpose. Samson, blinded and a prisoner, is introduced, and placed between those pillars, in order that he may gratify the national hatred of the Judæans to their more immediate neighbours. For Samson's hair has been allowed to grow again, and his strength has *thereby* returned; Samson is thus supernaturally enabled to spring the Legendary trap, and to pull the temple down upon the heads of the Philistines. Thus Samson avenges the loss of his eyes, by slaying at his death more national enemies, than he had ever destroyed during his life. Science may protest, that the pressure downwards upon those pillars was vastly greater than any lateral force, which

<sup>1</sup> Note 78.

a powerful Man could apply ; but what does a Legend care for Mechanical impossibilities ?

The Israelites attack the Philistines between Apheq and the stone Eben-ezer, although this stone was neither named nor erected until the time of Samu-el ; but the Israelites were defeated with the loss of 4000 men. The fugitives returned to the field with a Sacred Chest, constructed of wood, and expected that this happy idea would have the effect of restoring the drooping courage of the army. Chophni, (Boxer) and Phi-nechas, (Snake-mouth) two Kohanim, or Priests, accompanied the Sacred Chest, and were received with great enthusiasm, and the shouts of the Israelites struck terror into the enemy. This terror must have been more imaginary than real, since 20,000 of the Israelite footmen were slain ; the Sacred Chest was captured by the Philistines, and the two priests were killed. The venerable Kohen Eli, the father of the two Priests, on hearing of the misfortune, fell from his seat, at Shiloh in Ephraim, and *broke his neck*. The wife of Phi-nechas, agitated by the news, died in childbirth, and called her son I-chabod, (Where is the Glory ?) saying, "The glory is departed from Israel,"—a form of speech, which was generally used as a national dirge, or lament, after a great public misfortune.

The captured chest was brought to Ashdod, and placed in the temple of Dagon, the Sea-god of the Philistines ; but being the reputed cause of various public misfortunes, the Sacred Chest was sent on to Gath, and then from Gath to Eqrn.<sup>1</sup>

<sup>1</sup> Note 74.

The Philistines, being troubled with an epidemic, probably cholera or dysentery, and their fields being laid waste by an unusual number of Jerboas (Jumping Mice), were anxious to discover whether the Sacred Chest of the Israelites was the cause of the troubles. The Philistines consulted the Oracle of Dagon, and were happily relieved of their embarrassments by a successful augury.

The Sacred Chest returned across the frontier accompanied so far by the five governors of the five cities, and was joyfully received by some labourers at work in the harvest-field of "Joshua, the Beth-she-mite." The trespass-offerings were appropriate for the occasion, and consisted of *five* golden mice, and *five* golden *recta*, corresponding to the five cities of Gaza, Ashqelon, Eqrone, Gath, and Ashdod, one of each kind from each city.

The unlucky harvestmen of Beth-shemesh, (House of the Sun) looked into the Sacred Chest with an impertinent curiosity, and were smitten with "a great slaughter," so that they died to the number of 50,070 persons; yet there were some left alive to lament, and to send the Chest farther. We can only conjecture how large was that great Abel, or Meadow, requiring so many labourers, and whether the workmen were supported out of the crop; and, if so, how much remained for the owner Jo-shua.

The village people of Qirjath-jearim (Town of the Woods) next placed the Chest on the hill, in the house of Abi-nadab, (Father of the Gift).<sup>1</sup> His son

<sup>1</sup> Note 75.

El-eazar, (Help of El),<sup>1</sup> being properly sanctified, and made a Kohen, kept the Sacred Chest for twenty years without any further injury.

This Legend was evidently intended to explain, that any one meddling with sacred things, and not being a professional Kohen, would surely come to grief. More especially, if any inquisitive person came looking into an Ark, or Sacred Chest, for Tables, or for Testimonials, he would certainly be struck down dead upon the spot, or come to an untimely end. The idea, that the possession of a certain chest would inevitably bring evil and misfortune on a family or individual, may be founded on the facility with which contagion is communicated in the East by chests containing impure garments. The curiosity shown in opening and examining the contents of a Box, with the evil consequences thereof, also appear in the Greek Legend of the fatal Casket of Pandora.

Samu-el, son of El-qanah, (God-created) of the tribe of Judah, was an illustrious Kohen, as his Genealogy is given for four generations, and his birth was attended with unusual prodigies.<sup>2</sup> From an early age, Samu-el was brought up as a Nazarite, and ministered in the high-place of worship at Shiloh, in Ephraim, under the venerable Kohen Eli.<sup>3</sup> Samu-el received divine answers to his inquiries, conversed with superior beings, and was in general favor in the invisible world, as well as among the people; but it is to be lamented that even in those days, the

<sup>1</sup> Note 76.

<sup>2</sup> Note 77.

<sup>3</sup> Note 78.

Priests complained that there was "no open vision."  
(1 Sam. iii. 1.)

The Israelites collecting at Mizpeh, Samu-el performed public sacrifices, during which the Philistine army unexpectedly approached. Samu-el continued his sacrifices, when "a great thunder" came upon the Philistines, and discomfited them. The Philistine army fled, and the Israelites pursued as far as Beth-car, in memory of which Samu-el set up a stone between Mizpeh and Shen, and called it Eben-ezer, or the Stone of Help.<sup>1</sup>

The Legend claims that the Israelites drove all the Philistines out of the coast from Eqrone to Gath, which exploit was not very great, since those cities were only a few miles apart.

After this event, Samu-el was elected Shophet, and travelled on an annual circuit as Judge, through the villages of Beth-el, (House of the God),<sup>2</sup> Gilgal (Rolling),<sup>3</sup>—and Mizpeh (Watch-tower),<sup>4</sup> all in the tribe of Benjamin. The jurisdiction of Samu-el was thus confined within very narrow limits. He had two sons, Kohanim, who are said to have been Shophetim at Beer-sheba, (Well of the Oath), on the remote confines of Judæa.<sup>5</sup> These Priests, Jo-el and Ab-iah, bore but indifferent characters; and the Elders of Benjamin said to Samu-el, "Behold thou art old, thy sons walk not in thy ways, now make us a Me-lech, to judge us like all other nations."

This proposal to change the Hieratic form of

<sup>1</sup> Note 79.

<sup>2</sup> Note 80.

<sup>3</sup> Note 81.

<sup>4</sup> Note 82.

<sup>5</sup> Note 83.

government was displeasing to Samu-el, who attempted to dissuade the people from appointing a Melech, and presented some of the disadvantages and abuses of the Regal form of government. The Elders were not, however, satisfied with the arguments of Samu-el, but elected Saùl, the son of Qish, a Benjamite, as Melech in the village of Gibeah, (the Hill) and tribe of Benjamin.<sup>1</sup>

The Legends of the Shophetim conclude with this supposed change in the form of government.

<sup>1</sup> Note 84.

## CHAPTER IV.

Legends of the Kohanim, or Priests—Saùl—Jo-nathan—Ach-iah (Brother of Jah)—Sacrifice of Agag—David—Goliath—Massacre of the Priests—Abigail—Witch of En-dor—Saùl and Hadès—Battle of Gilboa.

THE earliest government of the Israelites appears to have been executed by the head-men of the villages,—such as Abi-melech, of Shechem. Afterwards, the power of the Melech<sup>1</sup> scarcely exceeded that of the Shophet; but never approached in any degree to the modern idea of King, nor to that of the absolute monarchs of Egypt, Assyria, or Babylon. It is very doubtful indeed whether Israelites ever possessed any chief of higher rank than the Nasi, or Shophet, previous to Historical times. The Roman Historian Tacitus denies distinctly that the Judæans ever had Kings, or that their Melech ever approached in power to the common idea of King (Rex, *Τύραννος*). “It was not until the time of Antiochus, that the Judæans set Kings over themselves,” (*Tum sibi ipsi Reges imposuere. Tacit. Hist. v. 8*)—that is during the reigns of the Seleucidæ in Syria (B. C. 107).

The Hieratic government of Jerusalem was always disturbed by the popular wish to be ruled by a King, “like other nations.” The Legend of Saùl represents the evils resulting, when the people choose a King

<sup>1</sup> Note 85.

for themselves; and the whole Legend was adopted by the Hierarchy to discourage a Regal form of government. The troubled life of Saûl,—the mischief he works against the Hierarchy,—his refusal to execute the Law of Cherem,—and his melancholy end,—are composed to represent the evils resulting, when the people select a king for themselves against the wishes of the Hierarchy. The Israelites still retained a vivid memory of their bondage under the Babylonian and Persian Empires, as shown by the graphic description of the Great King, placed in the mouth of Samu-el. The Great King takes the young men to be his horsemen and to run before his chariot;—he employs them in organized bands of labourers for the fabrication of arms, and chariots of war, and for agriculture. The Great King seizes the young women for domestic slaves;—appropriates the best of the lands, slaves and cattle for his private use and that of his officers;—arrests the most active among the young men, the slaves, and the beasts of burthen, employing them upon public works;—and taxes the people one-tenth of every thing to defray expenses.

The Legend proceeds to explain that this description of absolute power was considered by the Israelites to be so inapplicable to their actual condition, that the tribes paid no attention whatever to the advice of Samu-el, but insisted on having a Melech to lead them in war like other nations.

Qish, the father of Saûl, of the tribe of Benjamin, the predominant tribe, is represented as a man of some consequence, “a mighty man of valour,” his

genealogy being given for four generations. Saùl was sent to find his father's strayed asses ; and, with that object, to consult a diviner, with the money in his hand, as to the place where the strayed asses would be found. The Shophet Samu-el met with Saùl and invited him to a feast, as a distinguished guest to meet about *thirty* persons at Samu-el's house. Saùl was honored with the best place at table, and a shoulder of meat specially set apart for him. Samu-el informed Saùl privately that he was destined to be a captain over the Israelites,—that his duty should be to protect the people from the Philistines, and to preserve order.

Samu-el took a vial of oil, and poured it upon the head of Saùl, at the same time kissing him. This instance is the earliest on record of the practice of anointing Kings by Priests,—as a symbol that the King receives a divine power from the sacred college, and as an emblem of the subordinate position of the State to the Church. The ceremony itself was derived from Egypt, as shown by the monuments. Two figures of Priests of the Sun, (Osiris), wearing masks representing the heads of Hawks, are drawn pouring oil upon the head of a young man. This practice, introduced into Palestine, soon after the time when the Legend of Saùl was composed, showed the progress of that emigration from Egypt, which ultimately raised the tribe of Judah to the highest rank among the people.

Samu-el then proceeded to prove to Saùl his divine power and skill in divination, and also to exhibit his

credentials and proofs. Samu-el informed Saùl in advance, among other precise and remarkable incidents,—such as meeting *three* men, carrying *three* kids, *three* loaves, and a bottle of wine,—that Saùl would be met by a company of prophets coming down from the *high-place* on the hill, with psaltery, tabret, pipe, and harp before them; and that “the spirit of Jehovah would come upon Saùl and turn him into another man,” and also that he should prophesy:—all which happened as foretold, and Saùl prophesied with the rest. People remarked “What is this come over the son of Qish? Is Saùl also among the Prophets?”—which saying became a proverb in Israel.

The Israelites assembled at Mizpeh on the summons of Samu-el, and proceeded to elect a Melech by lot. This lot of the tribes was considered by the people as a divination to ascertain the man chosen by the superior powers. The lot of the tribes was cast, and Benjamin was elected; the families of Benjamin were cast, and the lot fell on Matri:—and the individuals composing the family of Matri being cast the lot fell upon Saùl, the Desired One.<sup>1</sup>

When Legend is made so closely to resemble History, it becomes scarcely possible to separate the one from the other. If we assume that the election of Saùl had some foundation in fact, we may examine the consequences of such a supposition.

The probability of the lot falling on any one of the Eleven tribes was only  $\frac{1}{11}$ ; the probability of the

<sup>1</sup> Note 86.

lot falling on Matri, one out of say 50 families, would only be  $\frac{1}{50}$ ; and the probability of the lot falling on Saül, out of say 70 individuals, would be only  $\frac{1}{70}$ . Hence, the chance of Saül being elected, was not more than one chance out of 42,420,—a probability so small that it was impossible for any one to foresee by his own natural sagacity; and, if we suppose the tribe to have been more populous, the chance would only be still smaller.<sup>1</sup> Samu-el, who had previously selected Saül, by anointing him with oil, introducing him to the *thirty* guests, and announcing privately his appointment, could not have foreseen this result; and, unless we consider the whole affair as a Legend of the Kohanim, we are under the unpleasant necessity of accusing Samu-el as having counted the lots in a political manner. This artifice the authors of the Legends might have been in the habit of practising, when under the influence of a Political Enthusiasm, not unusual among partisans, who are prepared to do any thing, and every thing, agreeable to the wishes of their party.

Samu-el is represented appointing Saül as Melech, but to act merely as a captain on the field. Samu-el intended at first to make the office hereditary, but being disgusted with Saül for acting in public as a Kohen without being sanctified, Samu-el declared the office to be elective. Although the tribes would rise on the summons of Saül, (and of Samu-el), the actual jurisdiction of Saül does not appear to extend beyond the small territory of Benjamin, and Saül is repre-

<sup>1</sup> Note 87

sented as merely a subordinate in the hands of Samu-el, while the Kohen holds the real power over the tribes, checking and opposing the Melech on the least attempt to act independently.

Saùl is represented as a tall and good-looking youth, who modestly "hid himself among the stuff," when he was elected Melech, but many doubted his ability, and despising him, they brought him no presents. Saùl wisely held his peace and remained at home, attending to the herd in the field, when news came that the Ammonites under Nachash, (the Serpent), were invading Gilead, and besieging Jabesh. Nachash offered to retire, if each Gileadite would consent to lose his right eye; and the Serpent gave them *seven* days to consider this liberal offer. But Saùl took a pair of oxen, and cutting them in pieces sent the portions round the coasts of Israel, with the message, that whoever refused to come out after Saùl, and after Samu-el, should have his cattle treated as those oxen were served. This rude threat, we are gravely told, was able to raise 300,000 men, in addition to which the tribe of Judah sent 30,000. For the first time, we find Judah as a tribe, acting jointly with the other ten tribes. With this enormous and impossible force, for such a country and period, Saùl entirely scattered the petty tribe of Ammonites. The people suggested through Samu-el, that all who had opposed Saùl should be executed; but Saùl refused saying, "There shall not be a man put to death this day." The disappointed Kohen Samu-el next led the people to Gilgal, where Saùl was confirmed as

Melech by the tribes, and there peace offerings were sacrificed.

The address of Samu-el to the people on this occasion, confirmed as it was, by a shower of rain in harvest-time, requires special notice in another place.

Saùl was at Michmash, near Beth-el in Benjamin with 2000 men, and Jo-nathan (God-given), the son of Saùl, was at Gibeah with 1000 men.<sup>1</sup> According to the common version, this was in the second year of Saùl's reign, when Jo-nathan must have been almost an infant; yet Jo-nathan attacked and routed a hill-garrison of the Philistines. The aggression of the Israelites so disgusted the Philistines, that they came up with 30,000 chariots, 6000 horsemen, and people "as the sand of the sea-shore," and encamped at Michmash. The men of Michmash hid themselves in caves, thickets, rocks, high-places, and in pits; and some, who in this particular passage are styled Hebrews (Ibrim), *came over* the Jordan for safety into the land of Gilead.<sup>2</sup> Saùl, and his trembling followers remained at Gilgal for *seven* days, according to the time set by the Kohen Samu-el; but Samu-el not appearing, and Saùl, finding his little army deserting him, proceeded to act as Kohen by himself, and offered up a burnt-offering and a peace-offering. This presumption, in interfering with the sacred office of Kohen, gave mortal offence to Samu-el, who informed Saùl that Jehovah wanted a man *after* his own heart, and who was to be *captain* over the people, and that the rule of Saùl should

<sup>1</sup> Note 88.

<sup>2</sup> Note 89.

not last. Samu-el, accompanied by Saùl, advanced to Gibeah, on the outskirts of the Philistine army, whose foraging parties scoured the country of Benjamin, by Ophrah, Beth-choron, Shual, and the Valley of Zeboim towards the wilderness. It seems, however, that the 2000 men of Saùl, now dwindled to 600 men, joined the 1000 under Jo-nathan; yet they still consisted of only 600 men, all of whom were unarmed, without sword or spear, the only armed persons being Saùl himself, and his son Jo-nathan. We may inquire, what became of the 330,000 men, who had scattered the Ammonites? and were those warriors also without arms?

In explanation of this absence of arms, the remarkable statement is made, that there was no smith to be found in Israel for fear that the Hebrews should make swords and spears; and that the Israelites came down to the cities of the Philistines to *sharpen* their plough-shares, axes, and other implements; yet, they had a file with mouths for some purposes and to sharpen the ox-goads.

The young Hero Jo-nathan and his armour-bearer went privately from Gibeah to reconnoitre the enemy, without Saùl's knowledge. On one side of the pathway there was a sharp rock called Bozez, and on the other side another called Senah.<sup>1</sup> Jo-nathan hailed the garrison, and the signs being favorable, he climbed up the rock on his hands and knees, his armour-bearer following; and the two Heroes killed twenty men within the space of half a furrow of land.

<sup>1</sup> Note 90.

When we consider that the garrison had been warned, and were expecting Jo-nathan and his attendant, while the latter had no arms for himself, this operation must certainly be considered a heroic exploit for so young a person as Jo-nathan; and the armour-bearer, if he had no name before this feat of arms, surely deserved to have one recorded.

The Philistine army began to tremble in the field, in the camp, in the garrison, and in the foraging parties; and it must not be supposed that their tremulous condition was altogether the result of fear, because the earth shook, and there was a very great earthquake.

Saül in Gibeah noticing the enemy melting away, and beating one another down, was however under the necessity of proving the precise number of his 600 men, in order to ascertain the absence of his son Jo-nathan, and of the anonymous armour-bearer, although the conspicuous nature of the arms would have made them be missed in any unarmed crowd.

But Saül was now supported by the Kohen Ach-iah with the Sacred Chest, which had been removed from Qirjath-jearim to Gibeah. Ach-iah was the son of Achi-tub, the brother of the celebrated I-chabod, the posthumous son of Phi-nechas, whom the Philistines had killed, and therefore Ach-iah was a regularly-sanctified Kohen of the true race.<sup>1</sup> The profane 600, representing the military force, powerless and unarmed, became effective only by the arrival of the *seventh* (hundred), in the person of Ach-iah, the

<sup>1</sup> Note 91.

brother of Jah. This divine person *held out his hand*, and the Chest acted with wonderful effect, thus anticipating the modern *mitrailleuse* artillery. Ach-iah withdrew his hand, and Saùl and his men (without arms) marched out to battle. But there was little left for Saùl's men to do, as the sword of every man in the enemy's army was pointed against his fellow, and hence resulted a very great defeat of the Philistines. The fugitive Israelites came out of their hiding-places, and joined with Saùl, pursuing the Philistines to Beth-aven, and from Michmash to Ajalon; the men with Saùl were exhausted by fatigue, as they very well might be, the distance being about forty miles. Saùl's companions were not permitted to eat any thing, for Saùl had said, "Cursed be the man that eateth!" Jo-nathan, disregarding the Cherem, or fatal Curse of Doom, tasted a little mead, or fermented honey, which "enlightened his eyes." Saùl would have sacrificed Jo-nathan, as a human victim under the fatal Cherem, but the people rescued Jo-nathan from the hands of his stern father.

This closed the campaign, but there was war with the Philistines all the days of Saùl's life. The captain-general was Ab-ner,<sup>1</sup> not *the father* of Ner, as his name denotes, but *the son* of Ner (Light), who was the brother of Qish, and therefore Ner was Saùl's uncle.

Saùl checked the tribes of the Arabian Desert, and the Melech of Zobah, besides keeping the Philistines in their own country.

<sup>1</sup> Note 92.

Samu-el now sent Saül to subdue the Amaleqites, or prowling robbers of the Desert "over against Egypt." This Arab tribe molested the regular route to Egypt through the Desert. The emigration from Egypt to Judæa was continuous, and consisted chiefly of escaped Israelite slaves, bringing with them traditions of the "house of bondage,"—of the tidal wave of the Red Sea,—of the annual annoyances of the Egyptian climate,—of the Desert,—the attacks of the Arabs, and the scarcity of food and water, which traditions were afterwards, and at a much more modern date, embodied in the National Epos of the Exodus.

Saül and his army were, as usual, stated to consist of 200,000 Israelite footmen and 10,000 men of Judah; and Samu-el's instructions were "to smite the Arab tribe, utterly to destroy all that they had, both man and woman, infant and suckling, ox and sheep, camel and ass," and only the friendly Qainites, or Orientals, were to be spared. This savage order was too much for Saül, who seems to have had some objections to the Law of Cherem, and Saül, though a rough man, was disposed to act humanely. The Israelites captured Agag, the chief of the tribe, and selected the best portions of the stock as plunder, destroying only the worthless portions. This enraged Samu-el so greatly that he declared Saül should be no longer Melech: and Samu-el turned to go away, but Saül held the skirt of Samu-el's robe and it *tore*. Samu-el accepted the Omen, and turning said, "Jehovah has *torn* Israel from thee this day, and given

it to a neighbour of thine, who is better than thou." Saûl then humbled himself before Samu-el. But the Kohen Samu-el appears to have been much agitated, while reproaching Saûl for his injudicious humanity towards the prisoners; because Samu-el inadvertently quotes a passage from the Book of the Nabi Hoshea, not composed before B. C. 721. This quotation was however very unfortunate for Samu-el's purpose, since it recommends "mercy and not sacrifice, and the knowledge of Jehovah more than burnt-offerings." (Hosh. vi. 6.)

Agag, who had been honorably treated by Saûl, approached Samu-el "delicately," saying, "Surely the bitterness of death is passed," but Samu-el brought the chief to Gilgal, and offered him up to *Jehovah* as a human victim, "hewing him in pieces," like an ox, whether personally or by deputy, is not stated, but the former is inferred. The humiliated Melech Saûl remained at his devotions, during this Human Sacrifice, powerless to interfere. Saûl retired to his house at Gibeah, and Samu-el never came to visit Saûl, until the day of Saûl's death, and after *Samu-el's own* death.

Samu-el immediately intrigued to find some one to be Melech, as a substitute for Saûl, who had proved his unfitness to reign, by not enforcing the strict law of Cherem,—already in the case of his son Jo-nathan, and now again in the flagrant case of Agag. Under the pretence of sacrificing, Samu-el visited Beth-lechem (the House of Bread) now become a village of Judæa. His doubtful approach from the tribe of

Benjamin, with which that of Judah was yet only imperfectly associated, and the well-known violent character of Samu-el, led the Elders of Beth-lechem to inquire, "Dost thou come peaceably?"

Samu-el sacrificed and then sanctified Jesse, with his *seven* sons; but "Jehovah" chose none of them. Samu-el finally selected for Melech another son of Jesse, *the youngest*, who was keeping sheep. When produced, he proved to be David, (the Beloved) a comely young man, who was anointed with oil, in the midst of his brethren, by the Kohen Samu-el (Name of El).<sup>1</sup>

This action of the divine Kohen, caused "the spirit of Jehovah to depart from Saùl and to come upon David, and from that day forward, an evil spirit from Jehovah troubled Saùl." When power so great as this was wielded by a sacred Kohen, who would dare to oppose him either in camp or council?

This evil spirit, sent by Jehovah into Saùl, cannot be explained by a morbid melancholy or insanity; but simply illustrates the divine and supernatural power of the *Kohen* over the military and civil power of the *Melech*.

From this time forward Saùl and Jo-nathan cease to be Heroes in the narrative; and young David, who proves to be a "cunning player" on the harp, takes the principal place in the Legend.

Saùl, troubled with the Evil Spirit, is advised by his servants to send for David to exorcise the Demon, with the music of his harp,—an idea belonging to

<sup>1</sup> Note 93.

the first century, and the times of Vespasianus.<sup>1</sup> Sahl accordingly sends messengers to Jesse, the father of David, saying, "Send me David, thy son, who is with the Sheep." Sahl here connects David with sheep, in reference to the ancient tradition, that the Hill of David had originally been used as a pasture-ground for Sheep. The Legend also probably had the 23d Psalm in view.

Jesse sent David to Sahl, but with presents, as according to oriental custom no one presumes to visit another without some present, however trivial. On this occasion, the donation consisted of *three* articles, an ass laden with bread, a skin of wine, and a kid. Sahl approved of David, and appointed him armour-bearer; for, besides his skill on the harp, David was a highly-valiant man, a man of war, prudent in affairs, and of a comely person. David played to Sahl upon the harp and the Demon departed from the latter.

The Philistines invaded the territory of Judah, by the valley of Elah (the Strong)—the Israelites and the Philistines seized a mountain on each side of the valley, and the Valley of the Strong lay, like an amphitheatre, between the two contending armies.

A champion appears in the Valley on the side of the Philistines, challenging the Israelites to single combat. This proved to be Goliath of Gath, a giant, about eleven feet, ten and one-quarter inches in height (six cubits and a span), with a helmet of brass, a coat of scales weighing 5000 sheqels of brass, greaves,

<sup>1</sup> Note 94.

target, sword, and spear in proportion. He challenges for *forty* days, morning and evening without effect.

David, coming to the camp with a present of an ephah of parched grain, and *ten* loaves for his *three* brothers, and *ten* cheeses for their captain, hears of the challenge, and that Saül offers *three* rewards, namely his daughter, great riches, and the freedom of the land for his family, to any one who will kill that Giant; David accepts the challenge, and in the course of the dialogue he styles the Giant an "uncircumcised Philistine,"—an early notice of this rite.

The combat of David and the Giant, being a well-known and popular narrative, it is merely necessary to notice the result,—that David killed Goliath with a stone, flung from a sling, hitting him on the forehead, so that the Giant fell stunned, and unable to rise from the weight of his armour, and that David cut off the head of the Giant with his own sword, and brought it to *Jerusalem*.

We would only wish at present to point out a slight anachronism in this narrative on the part of the authors, who probably resided at Jerusalem. At the time indicated by the Legend, the City did not exist, nor was it built until many centuries afterwards. The village of Jebus on Mount Zion was in the hands of the Jebusites, one of the aboriginal tribes, and a place of strangers to Israel (Judg. xix. 10, 11—2 Sam. v. 6). Gilgal, Mizpeh, or even Beth-lechem should have been written instead of Jerusalem; but those villages were no places for a national trophy in *later* ages.

Commentators attempt to prove the great antiquity of scaly armour, by this instance of the Giant's equipment; but the Histories of nearly all the ancient Arts have been incorrectly written, in consequence of mistaken views, as to the Chronology of the different sacred books.

It is remarkable that neither Saùl, nor Ab-ner, the general, was able to recognise David, after the combat, when Saùl had previously said to David "Thou art not able to go, being but a youth,"—that he had sent messengers to his father Jesse, and employed David as armour-bearer, and musician, and that David, who must have been well-known to all, should have to introduce himself, as "the son of thy servant Jesse,—a Beth-lechemite." This shows two forms of the Legend as previously existing, and here incorporated into one, although slightly inconsistent.

Jesse (Ishe) is not represented as being of any note in the tribe of Judah, as he is called an Ephrathite, living in Beth-lechem, and described as "*the man* (Ish) who went among *men* for an old *man*, in the days of Saùl," whereas the Genealogies both of Samu-el and Saùl are given, with much respect, for four or five generations. In after times, when it became necessary that David should have a Genealogy, it was fortunately discovered, and added to the end of the Book of Ruth, where it remains to this day.

The Demon, however, came back to Saùl, and he became jealous of David, in consequence of the extravagant praises awarded to David by the women,

and Saùl fired his javelin at David on two occasions, finally sending him to the army as captain.

Saùl had promised to give one of his daughters in marriage to David, but Saùl now wished to escape the performance of that promise; and Saùl ordered David to bring in one hundred prepuces of the "uncircumcised Philistines," which feat David executed handsomely by bringing in two hundred, and all of these David counted out to the Melech "in full tale,"—a precise and delicate transaction. Saùl, fairly overcome, could no longer refuse his daughter Michal in marriage to David.

Saùl however requested his servants to kill David. Now Jo-nathan had taken a particular liking for David "so that he loved David as his own life," therefore this crime was not to be thought of. After an attempt at reconciliation, David was warned to flee, so Michal, his wife, let him down from a window; and, by the artifice of dressing a domestic idol (one of the Teraphim), and placing it in his bed, Michal delayed the pursuit, until David was out of danger: and he escaped to Samu-el at Ramah in Benjamin, finally removing to Naioth in Ephraim.

Here the narrators, or rather their successors, for the style of the narrative has changed, fail to recollect that, on a former occasion (1 Sam. x. 11), they had explained the phrase common among the Israelites, "Is Saùl also among the Prophets?" and another version is given of the same Legend. The enthusiasm on this second occasion is more powerful than on the former, as Samu-el at Naioth is standing over

the prophets. Each messenger sent by Saùl to arrest David, not only finds himself in the hands of a superior power, but Saùl is introduced in person. He had travelled on to a great well, and there he learned that Samu-el and David were at Naioth. Saùl arrives at Naioth, but he cannot lay hold of David, because Saùl prophesies also, "by stripping off his clothes, and laying down naked all that day and all that night." These strange actions cannot be explained away, in an age of propriety, as merely "taking off his armour," or "divesting himself of his outer garments," as the Commentators have so delicately suggested. It was the obvious intention of the Legend to represent the Melech Saùl,—the Desired One, and the popular choice,—in an abject and ridiculous position, when placed in conflict with the Levitical power, as represented by the Kohen Samu-el; also to demonstrate the weakness of the Civil and Military forces, when opposed to the divine and supernatural influence of the Kohanim.

Jo-nathan and David swore eternal friendship with one another, and after many demonstrations to that effect, and a characteristic narrative, introducing a lad, with *three* arrows, and a private sign,—David escaped to Nob. It cannot be denied that the dialogue between David and Jo-nathan is very minute and personal; while the introduction of the lad, the three arrows, and the private sign, seem unnecessary since Jo-nathan could have announced the matter to David himself. The covenant, the tears, and the kissing are also very much in the style of some modern fictions,

where matters are told, known only to the parties. If "only David and Jo-nathan knew of the matter," how did the composers of the narrative hear of it, writing as they did many centuries after the supposed events thus minutely described?

The Legend now brings David to Nob, the City of the Prophets (Nabi), then under the Kohen Achimelech, son of Achi-tub.<sup>1</sup> David, being in want of provisions for himself and his companions, applied to the Kohen for assistance, which was obtained; but only after a curious discussion about clean and unclean, common bread and sacred bread, shew-bread and hot bread, highly interesting to the Levitical priests of Jerusalem, but rather out of place with a hungry fugitive like David. The village of Nob itself is only surmised to have been on the borders of Ephraim, but so near to the cities of Eqrone and Gath, as to be a most unsafe place to deposit such a trophy as the sword of Goliath. However, there it was, wrapped in a linen cloth, behind the ephod; and David said, "There is none like that, give it to me,"—a very improbable remark. Besides the great weight of the sword, David had experienced and knew the disadvantage of heavy weapons. Singularly to say, David flees with his sword to Achish, melech of Gath,—the very place of all others, where he could not expect protection, and where his sword would be taken from him.

Ach-ish, (Brother-man) who surely was near enough to know better, asked, "Is not this David,

<sup>1</sup> Note 95.

the Melech of Israel?" David becoming alarmed, as he well might, feigned madness, according to the common version; and, after certain antics, left the city, and became an Adullamite. This name, often quoted in modern times, belonged to a band of free-booters, who joined David in the cave of Adull-am (Gang of People) to the number of about four hundred men, consisting of "every one in distress, in debt, or discontented." David removed his father and mother as a precaution into the Desert of Mo-ab, until an oracle of Gad (Good-luck) the Roeh, brought David back to his cave.<sup>1</sup>

Doeg (the Fearful), an Edomite, was chief herdsman to Saùl, and happening to be at Nob when David was there, Doeg told Saùl that the Kohen had entertained David and his men with sacred bread, and had consulted the oracle on his account. In consequence of this, Saùl ordered all the Kohanim at Nob to be executed,—an impious command, which no Israelite could be induced to obey; but a member of the detested tribe of Edomites was found to perpetrate the enormity. Doeg (the Fearful), himself killed eighty-five Kohanim, wearing the linen ephod; and to make the affair more complete, also the village men and women, children and sucklings, with oxen and sheep; though how these last were implicated does not readily appear, unless they had all been cursed by the Cherem, or fatal Curse of Doom.

But justice to the Eponomus of Saùl obliges us to remark, that it was the object of the Legend to

<sup>1</sup> Note 96.

represent him as falling down lower and lower in the scale of perdition, from the moment that he was abandoned by Samu-el, and the party of the Kohanim; and that, on some other occasions, Saùl showed more humanity than Samu-el. The downward course of Saùl commenced in refusing to execute the Law of Cherem, then in breaking his promises to the giant's conqueror, and in attempting to murder David. Surely the climax of enormity is attained, when Saùl executes eighty-five Kohanim, wearing eighty-five linen ephodim.

However this may be, the Fearful Edomite, with all his ferocity, failed to exterminate the hated Kohanim; for a son of Achi-melech, named Abi-athar, a Kohen, happily escaped the massacre, to continue the sacred race, and protection was claimed from David by Abi-athar, who approached bringing "an ephod in his hand."<sup>1</sup>

Meantime, David had divined on his own account, not having a Kohen with him; and, on receiving a favorable answer, attacked a band of Philistines, who *were said* to be robbing the threshing-floors at Keilah, a fortified village on the southern frontier of Judæa, and defeating them, David carried off their cattle.

Saùl, hearing that David was at Keilah on the plain, came with a force to besiege him; but David, afraid of being surrounded, ordered Abi-athar "to bring hither the ephod," and having consulted the Oracle, and finding it unfavorable to remaining, David retired to the wilderness of Ziph, to the west of the

<sup>1</sup> Note 97.

Dead Sea. Saùl here surrounded David, and would have taken him prisoner with his men, if an attack from the Philistines had not called Saùl away.

David then retired to the wilderness of En-geddi, where he was hunted by Saùl, and, after many adventures we need not detail, David surprised Saùl in a cave, and cut off the skirt of his robe, under humiliating conditions, but spared his life; and, being partially reconciled to David, Saùl went home, but David and his men remained to follow out their occupation.

The Kohen Samu-el being very old, died, and was buried with great respect, but rather insufficiently, at Ramah in Benjamin.

The Legend now leaves the recital of public affairs, to explain some interesting matters of David's own family.

Saùl had given away his daughter Michal, the wife of David, to another man named Phalti, during the absence of her husband; and David's mode of obtaining a substitute for Saùl's daughter is told in the following characteristic Legend.

There was a man at Carmel, in the tribe of Judah, called Nabal (Fool), who was very great, for he owned 3000 sheep and 1000 goats. Whether Nabal obtained his remarkable name from his parents, his neighbours, or his wife, does not appear; but the wife Abigail was of good understanding and beautiful, while the husband, as his name denotes, was decidedly objectionable.

This being the time of sheep-shearing, David, finding the support of his Adullamites rather diffi-

cult in the wilderness, sent a party of *ten* young men to Nabal, with the civil request, "Give, I pray." This message from the chief of 600 hungry outlaws to the owner of 3000 fat sheep, besides goats, very much resembles those messages which certain "low-land farmers," in more modern times occasionally received from "high-land chieftains," and, being usually settled by the payment of so many head of black cattle, was called "levying black-mail." Nabal, (the Fool), answered, "Who is David?—the land is filled with run-a-way slaves, I know not whence they be." Then David, on receiving this answer, became excited, and girded on the sword of Goliath.

In the meantime, Abigail, the wife, having received a favorable account of David's band from one of the servants, perceived the mistake that Nabal had made in not responding suitably; and, unknown to him, Abigail sent in advance some asses laden with presents. As the invoice has happily survived the wrecks of time, we are enabled to state distinctly, that the loads consisted of two hundred loaves, two skins of wine, five dressed sheep, five measures of parched corn, one hundred bunches of dried grapes, two hundred cakes of dates, and that Abigail herself followed, sitting upon an ass. David, uttering sundry imprecations, meets Abigail, and the dialogue which follows, sets all criticism at defiance, if we accept it as Historical, and in the relative position of the parties.

Abigail apologized for her husband, whom she styles "a man of Belial, as his name is, so is he;

Nabal (Fool) is his name, and Folly is with him." Abigail pleads for Nabal's life, offers the presents, loads David with praises and prophecies that he shall be appointed ruler over Israel, when Abigail hopes that David will remember his hand-maiden.

David replies in coarse terms, not exactly current in modern society; but he blesses Abigail in return,—thanks her for saving him from *blood*, and from *avenging himself* with his own hand,—accepts Abigail's person, as well as her presents, and then sends her "back to her house *in peace*."

Nabal, meantime had held a great sheep-shearing festival "like the feast of a Melech," and was very drunk,<sup>1</sup> but in the morning Abigail confessed her affair with David. Matters might now have become serious, but happily "Nabal's heart died within him." However, Nabal was a fool to the last,—there he remained for *ten* days, decidedly in the way. Finally "Jehovah smote Nabal, and he died."

The supplies from the station being soon exhausted, David sent messengers to Abigail inviting her to become his wife, which proposal being readily accepted, off she rode upon an ass, followed by five damsels, and became David's wife; but, as Abigail might have expected, she was not the only one, as David also married Achi-noam of Jezreel, tribe of Ephraim.<sup>2</sup>

For this specimen of manners among the stock-farmers on the borders of the Great Desert, there would be no difficulty in finding models in all ages;

<sup>1</sup> Note 93.

<sup>2</sup> Note 99.

and the narrative cannot be considered as any thing more than a Legend founded on occasional practices.

The remark of Nabal, that "there be many slaves now-a-days that break away from their masters," is important as showing the influx of fugitive slaves, who were arriving continuously from Egypt to Judæa during the period when this Legend was current.

Saûl followed after David with 3000 men, and hunted him in the wilderness "as one might hunt a flea, or a partridge in the mountains." David risks his life, in visiting Saûl's tent at night, for no other purpose, but to steal his spear and cruse of water, and to say "Who can stretch his hand against Jehovah's anointed and be guiltless?" Saûl's life is spared, and "such divinity as doth hedge a *King*" is asserted, but only after he is "anointed by a *Kohen*."

David finally went over to Achish, Melech of Gath, with his two wives and followers. The territory of Judah must have been contracted, since the power of the Melech of Gath, extended to Ziqlag, which Achish assigned to David, on condition that he would harass the Judæans under Saûl.

The Philistines invaded the Israelites in force, by the plain of Esdraëlon, and encamped at Shunem; the Israelites were on Mount Gilboa, overlooking the valley of Jezreel. Saûl, when he saw the army of the Philistines, was afraid, and "his heart greatly trembled." Abandoned by the Kohanim, the unfortunate chief could neither divine by the hand of Prophets, nor by dreams, nor by *Urim* (Lights). Could the

conqueror of the Melech of Zobah, of the Ammonites, Amaleqites, and Philistines, be reduced to a more desperate or contemptible position? One lower step of infamy remained. Saùl could consult a Witch,—a woman with a familiar Spirit,—one of those vile Necromancers, whom Saùl himself had banished from the land. This pretended edict, not mentioned elsewhere, but so convenient in adding humiliation to Saùl, was probably not issued until a much later date; and certainly the ordinance was not enforced. Legally, or illegally, the terrified Saùl disguised himself, and consulted a woman.

The Witch sat in her place at En-dor, (the Spring of Ages),<sup>1</sup> overlooked by Mount Tabor, itself the classic land of another Sibyl, Taborah or Deborah (the female Oracle), and wife of Lapidoth, the Torches or infernal flames.<sup>2</sup> The Witch of the Fountain “advises with Heroes,—she foretells their future,—she raises the dead or Morth-wyotha,—she is at once Wicca, Vala, and Cumæan Sibyl.”

“Talibus ex adyto dictis Cumæa Sibylla  
Horrendas canit ambages, antroque remugit  
Obscuris vera involvens.”

*Virg. Æn. vi. 98.*

The anonymous Witch of En-dor (the Spring of Ages) is consulted by Saùl; and, much to her own surprise, Samu-el rises in person “like Gods, ascending from the earth,” but covered with a mantle. “Why dost thou inquire of me?” says Samu-el, “Jehovah is

<sup>1</sup> Note 100.

<sup>2</sup> Note 101.

thine enemy, Israel is *torn* from thee, and given to thy neighbour David, for thou didst not execute the Cherem, or fatal Curse of Jehovah, upon the Amaleqites,—Israel shall fall before the Philistines, and to-morrow thou and thy sons shall be with me.”

It is evident from the context that the Legend represents Samu-el as appearing in his own person. This is no shade, no phantom, but the man himself, who repeats nearly the identical words used on public occasions; and the artifice of the mantle decorously covers all personal difficulties. It was formerly said that, when Samu-el had separated himself from Saùl, Samu-el came no more to visit Saùl, until the day of his (Saùl's) death. (1 Sam. xv. 35.)

The narrative is very careful to explain by natural causes, how it happened that Saùl fainted, on hearing the prophetic words of Samu-el, “because Saùl had fasted for twenty-four hours.” Instead of attempting to explain Physiologically the fainting of Saùl, it would have been more appropriate to have accounted Physically for the words and appearance of Samu-el.

It is an inconsistency common to all dealings in the supernatural, that the ordinary course of Nature proceeds very much as usual in all minor and collateral matters. Thus, Saùl, who had proved in the pursuit at Michmash that he could endure both fatigue and hunger, fainted only “because he had fasted for twenty-four hours,”—one of the natural causes of animal weakness.

Of course, the Prophecy was fulfilled, since the

divination and its accomplishment form parts of the same narrative. Saùl, Jo-nathan, and other two sons, and *all his men*, fell together on Mount Gilboa. Saùl's armour was placed as a trophy in the temple of Ash-Toreth, and his body was fastened to the wall of Beth-shan, (the House of Quiet).<sup>1</sup>

“ Crownless, breathless, head-less fall,  
Son and sire—the house of Saùl.”

And it is implied that all Kings desired by the people, will perish in like manner after they have been anathematized by the Hierarchy!

This Legend, the fertile parent of many analogous superstitions and impostures, is placed here by its composers, as an evidence of the mighty power of the Kohen Samu-el, (Name of El,) who could even prophecy after his death, and in his own person. The idea of Saùl consulting the Grave, or Hadès, has been accepted by many as a veritable History; but the Legend proves to be based entirely upon Etymology, being merely a Paronomasia, or Play-upon-the-name of Saùl.<sup>2</sup>

The disaster at Mount Gilboa, followed by the total defeat of the Israelites by the Philistines placed David in a difficult position in relation to his own countrymen. He had gone over to the Philistines, and was in the professed service of Achish of Gath. David was, with his followers, actually in the camp of the Philistines, at or immediately preceding the battle of Gilboa. Could it be possible that David

<sup>1</sup> Note 102.      <sup>2</sup> Note 103.

had pillaged his countrymen in the South, and had fought against them in the North? The Legend now endeavors to clear the memory of David from these imputations, and unskilfully sacrifices the character of David for truth, honor, and humanity.

David was given the military post of Ziqlag, on the borders of Judæa and the Desert by Achish, Melech of Gath, with orders to harass the Judæans under Saùl. David only pretended to execute his orders, but operated against the Amaleqites of the Desert, and massacred all the prisoners, permitting no fugitive to escape,—then by false reports to Achish of his action against the Israelites, David maintained the deception without compromising himself with his countrymen;—although this artifice was performed at the expense of humanity, “as David left neither man nor woman alive, lest they should tell on him.” It is hardly credible that any Legend could place its Hero in so contemptible a position. If David did not harass the Judæans, he disobeyed orders, and violated his honor to Achish; if he pretended to do so, and only harassed the tribes of the Desert, reporting the contrary, David wilfully deceived his principal; and, if he massacred the prisoners he violated humanity; besides, the means adopted were wholly inadequate, as any single fugitive could have correctly informed Achish, who might also have sent spies. We have here sufficient evidence, along with the Legend of Nabal, to show that David is represented plundering his countrymen in the South.

It appears that David, with his followers, attended

Achish, (Brother-man) to Mount Gilboa, and that David was in the camp of the Philistines immediately before the battle. The narrative carefully explains that David was in the rear,—that the Philistines objected to his presence and thought his men unreliable, but this led only to praises from Achish, until David was removed to Ziqlag, professing much regret, and willing to fight against the enemies of the Melech. This action of the chiefs on the eve of a great battle, does not appear probable. However, it was necessary to prove an *alibi* for David, so he appears in the South. Here David finds that Ziqlag has been burnt in his absence by a band of Amaleqites, his two wives carried off prisoners, and all his property gone. But by means of a divination, with the ephod of the Kohén Abi-athar, the never-failing resource of the author of the Legend when in a difficulty, David is able to find out the direction taken by the marauding band, who appear to have left no tracks. David recovered his wives, and all the spoil, “nothing lacking, small or great, David recovered all.” Were they ever removed? for, although Ziqlag had been burnt, we find them all living there, as if nothing had happened, to receive a messenger with an incorrect account of the manner of Saùl’s death. Thus, the whole affair is merely a Legend of the Kohanim, and the Hero of the Legend appears to have fought against Saùl at Gilboa, and to have pillaged his countrymen in the South.

When David returned to Ziqlag, he sent presents to the Elders of Judah out of the plunder, and to all

the places where David and his men were "*wont to haunt.*" Of the places mentioned, Beth-el was not *then* in Judah. Now that the position of Melech was vacant, the electors had to be propitiated,—probably with some of the spoil captured from themselves.

The first Book of Samu-el concludes with the narrative of Saùl's death. Saùl asked his armour-bearer to kill him, and was refused; Saùl then fell upon a sword and died, his armour-bearer following his example.

## CHAPTER V.

**Legends of the Warriors, or Hazzurim—Song of the Bow—Field of Swords—Ab-ner and Jo-ab—Asah-el and Abi-shai—David and Bath-sheba—Idyl of the Ewe-Lamb—Ab-shalom and the Tomb—Human Sacrifices—Exploits of the Warriors—Giants—The Census—Hill and City of David—The Psalms.**

THE narrow vein of Fact, which runs in the wider margin of Legend, can be traced only with difficulty in the preceding Chapters. Though aided by the simplicity of the narrative, which contradicts itself on many points, the difficulties of the task do not diminish as we proceed. Gradually the narrative loses its child-like simplicity, and we have to investigate the bolder artifices of a political Hierarchy, with references to contemporary sovereigns, with dates, generations, and Chronological arrangements.

A more warlike spirit inspires the Legend, for the Sacred Chest retires from the field. David's *Thirty Warriors* exhibit some degree of military energy, while the wholesale slaughter of men, women, infants, and cattle no longer gratifies the Legendary vengeance. Numerous wives and children are assigned to the Heroes, under the mistaken idea that those responsibilities are evidences of a political and social grandeur, while flattering conquests in the Great Desert, serve to gratify the national vanity. Gold and silver, armies and navies, foreign alliances,

horses and chariots pass before us in an imaginary splendour, which has been very judiciously referred by the Hierarchy to an age long since past and gone.

The Second Book of Samuel is composed by different authors from those of the First Book: the style is changed, and the powerful influence of the Kohanim might appear to have declined, but it has probably not yet been distinctly evolved.

David resided at Ziqlag, which we were told had just been burnt: and received an Amaleqite fugitive from the battle of Mount Gilboa with the news of Saül's death. The story which the messenger tells is at variance with the particulars already given; and he brings to David the crown and bracelet worn by the late Melech, neither of which can be shown with any probability to have been in use. The fugitive claimed that he had killed Saül, who was in great pain, at his own request. David inquired "Whence art thou?" and hearing that the man was "the son of a stranger,"—an Amaleqite, David ordered him to be put to death. Why such cruelty to an ignorant person, who had just done the Hero a service? In order that the Legend might have the opportunity of repeating David's former remark, "How wast thou not afraid to stretch thy hand to destroy the Melech anointed by Jehovah!"

The mutual affection of Saül and Jo-nathan, and the valiant deeds of those Heroes are celebrated in Hebrew poetry.

## QESHETH, THE SONG OF THE BOW,

## A MONODY

## TO SAUL AND JO-NATHAN.

"The Gazelle-Antelope of Israel is pierced upon thy high-place,—how are thy Warriors fallen !

"Tell it not in Gath, publish it not in the streets of Ashqelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised should triumph.

"Ye mountains of Gilboa,—no dew nor rain upon you, nor fields of offerings; for there the shield of Warriors is vilely cast away,—the shield of Saûl [not anointed with oil].

"From the blood of the slain,—from the gore of Warriors, the bow of Jo-nathan turned not back, and the sword of Saûl returned not unstained.

"Saûl and Jo-nathan were lovely in their lives, and in death they were not divided; they were swifter than Eagles, they were stronger than Lions.

"Ye daughters of Israel weep over Saûl, who clothed you in *scarlet*, with other delights, who put on ornaments of gold upon your apparel.

"How are the Warriors fallen in the midst of the battle! O Jonathan! thou wast slain in thy high-place.

"I am distressed for thee, my brother Jo-nathan, very pleasant hast thou been unto me, thy love to me was wonderful, passing the love of women.

"How are thy Warriors fallen, and the weapons of war perished."

The simplicity of this Ode has been generally admired; but the expression, "Tell it not in Gath," is probably only a quotation from the Book of the Nabi Micah (i. 10), and the Bow does not appear to have been in use among the Israelites at the time commonly assigned to Saûl. The latter anachronism must have been noticed at a very early date, because a marginal note has been inserted into the text to the effect that *David* bade them "teach the Israelites the Bow," as written in the Book of Jashar. This Ode, called Qesheth, (the Bow) seems to belong to the Persian era, when the Bow became a favorite weapon in war.

The Legend now makes David again to consult the Ephod, and the signs being favorable, brings him to Chebron in Judæa, where he is anointed for the second time, as Melech of Judæa, by his friend and companion the Kohen Abi-athar. David sends a friendly message to Gilead, but it has no effect, for Ab-ner, the cousin of Saûl, selected a son of Saûl, named Ish-bosheth, who was elected Melech of Israel at Machanaim (the *Double Camp*) in Gilead, by the tribes of Benjamin, Ephraim, and the rest.<sup>1</sup> The influence of Saûl's family among the Israelites prevailed against David's, the previous connexion of David with the Philistines being well-known.

Ish-bosheth, the Man of Shame, is represented as the ruling Melech over the ten tribes,<sup>2</sup> while David is accepted by the tribe of Judah alone. This divided rule continues for *two* years, and gives rise to some

<sup>1</sup> Note 104.

<sup>2</sup> Note 105.

skirmishes between the bordering tribes of Judah and Benjamin.

Jo-ab, (Jeho is father),<sup>1</sup> the son of Zeruiah of Beth-lechem,<sup>2</sup> was appointed General by David. Jo-ab had two brothers Abi-shai (Father of the Gift),<sup>3</sup> and Asah-el (God-created) both Heroes.<sup>4</sup> The last-mentioned Hero Asah-el, like another Hero Achilles, was "light of foot, as one of the Roes of the field." In one of their excursions near the border, Jo-ab (Jeho is father) and his followers met Abner (Father is Light) with his troop near the pool of Gibeon, "and they sat down on each side of the pool." The Heroes selected *twelve* young men for Benjamin, and *twelve* for Judah "to play before them" in single combat. Each combatant "seized his fellow" by the head, and "thrust his *sword* into his fellow's side, so they fell together," and the place was ever afterwards called "the Field of Swords" (Chelgath-Hazzurim).<sup>5</sup> This feat of arms throws the Roman Legend of Horatii and Curatii entirely into the shade, not only in the uniform and automatical action of the twenty-four combatants, but in the more sanguinary result, since we are not left with any survivor for congratulation. The single combat between Brutus and Arunx (Dion. Hal. v), where the two combatants rushed on horseback against each other, and both fell mortally wounded, is here so amplified by the later Legend as to violate all probability,—merely to illustrate the Sacred Number *Twelve*.

<sup>1</sup> Note 106.

<sup>2</sup> Note 107.

<sup>3</sup> Note 108.

<sup>4</sup> Note 109.

<sup>5</sup> Note 110.

Then there was a very sore battle, and Ab-ner with the Benjamites was beaten and fled. Asah-el pursued Ab-ner, and coming up with him, offered him single combat, which Ab-ner declined, wishing to keep well with Jo-ab. Asah-el insisting, he was smitten by "the hinder end of Ab-ner's spear under *the fifth rib* (first time) so that it came out behind," and Asah-el died. His dead body stopped the pursuit, as all the troop stood still, not daring to pass a dead body,—until it was removed. Jo-ab and Abishai continued the pursuit until night-fall. Ab-ner proposed a truce, for, says he, "Shall the sword devour for ever?" The loss was twenty men on Jo-ab's side, and 360 on Ab-ner's.

Ab-ner, having privately married Rizpah, one of Saùl's widows,<sup>1</sup> was reproached by Ish-bosheth; and this affront occasioned Ab-ner to intrigue among the tribes in favor of David as sole Melech. David made it a condition before he would commence negotiations, that his former wife Michal, the daughter of Saùl, should be restored to him. The excellence of this woman was confirmed by her *interim* husband Phalti, or Phalti-el, who escorted the lady back, "weeping behind her." Ab-ner said to him "Go,—return!" and the afflicted man returned.<sup>2</sup>

Ab-ner addressed himself to the Elders of the tribes on behalf of David; and, escorted by twenty men, Ab-ner proceeded to Chebron, where he was entertained by David, in the absence of the general Jo-ab. Having concluded an arrangement with

<sup>1</sup> Note 111.

<sup>2</sup> Note 112.

David, Ab-ner retired. Jo-ab had been out in pursuit of a marauding party, and hearing that Ab-ner had been received by David during his absence, Jo-ab sent messengers after Ab-ner, by whom the latter was persuaded to return. Jo-ab took Ab-ner aside "to speak to him quietly," and smote him there "*under the fifth rib,*" (second time) for the blood of Asah-el, in which cowardly act we afterwards hear that his brother Abi-shai participated. The vengeance for blood was supposed, by the simple composers of the Legend, to be satisfied more perfectly, by inflicting a wound in precisely the same part of the body.

David exhibited every symptom of regret at the untoward death of his political agent; and cursed Jo-ab and his house in very vehement language. David followed Ab-ner's funeral bier, and spoke his Elegy.

" Did Ab-ner die as a fool dieth  
With hands unbound and feet unfettered ?  
As a man falls before the sons of Belial  
So didst thou fall, O Ab-ner ! "

David then fasted until night-fall, and remarked to his servants " Know ye not, that a Nasi and a Hero has fallen this day in Israel ? " David complained to his followers, that these men Jo-ab and Abi-shai were too hard for him, and that he was weak and powerless against them, although the anointed Melech of Judah.

The death of Ab-ner left Ish-bosheth in a feeble condition, and the Melech was shortly after treacher-

ously murdered when taking his mid-day *siesta*, by *two* ruffians, who stabbed him "under *the fifth rib*," (third time) and carried his head to David at Chebron. David caused the murderers to be executed, expressing indignation that they "had slain a *righteous* person, in his *own house*, and upon *his bed*."

Upon the news of the death of Ish-bosheth, the Elders of all the tribes came to David at Chebron, where he was anointed, for the *third* time, as Melech of Israel.

The chronicler here informs us that David was *Thirty* years old when he began to rule and that he ruled for *Forty* years, making *Seventy* years in all; and that he reigned *Seven* years over Judah alone, and *Thirty* and *Three* years over the tribes. All these periods are merely illustrations of the Sacred Numbers.

Jebus, the village of the Jebusites, one of the aboriginal tribes, was situate on a ridge called Mount Zion, protected on three sides by a deep ravine, and surrounded by hills.<sup>1</sup> The unwarlike villagers of Jebus permitted David and his followers to settle on the North side of Jebus upon a lower ridge, where David constructed the fortified post of Millo, over against which he built a house of cedar-wood for himself, the materials and workmen being, of course, imported from Tyre.

The Philistines invaded the fortified post of Millo, and their bands showed themselves in sight of Mount Zion, coming up the Western valley of

<sup>1</sup> Note 113.

Rephaim. David consulted the Oracle, whether he should attack, and was answered "Go up, for Jehovah will doubtless deliver them into thy hand." The Philistines were expelled, but left their images of Baal behind them. These were broken and burnt, and a place called Baal-perazin, or "The Fragments of Baal," was shown in the Valley of Rephaim.<sup>1</sup> On a second occasion, the Oracle advised David to take the Philistines in the rear until he came to Becaim (the Mulberry Trees), and to wait until he heard a commotion in the tops of the Mulberry Trees, and then something supernatural would *go before* David, and *smite* the Philistines.

The Sacred Chest had been left in the house of Abi-nadab at Gibeah, after the affair at Michmash. David did not appear to know where the Chest was, for he went with all his people to Baalah, or Qirjath-jearim to bring it from thence, but it proved to be at the house of Abi-nadab at Gibeah. Here they put the Sacred Chest on a *new* cart drawn by Oxen, and the two young Kohanim, Uzzah and Ach-io,<sup>2</sup> drove the Oxen, Ach-io being in front. David, and all the house of Israel, went before the Sacred Chest, playing on all kinds of musical instruments. On passing the threshing-floor of Nachon, Uzzah noticed the Chest shaken by the Oxen, and taking hold of it, was accidentally crushed by the cart, and killed instantly. This occurrence was attributed to the anger of the National Deity; and David was displeased with Jehovah, because he had crushed Uzzah. Hence,

<sup>1</sup> Note 114.<sup>2</sup> Note 115.

the place was called Perez-uzzah, or the Breaking of Uzzah. This Legend has been thought to be intended to prove that the Ark (Arun) should not be carried on a cart, but upon the shoulders of the Levites. It is more probably a Legend directed against the worship of Al-Uzza (the Mighty), an ancient Sabæan idol, and explains the name given to a place by tradition; as are the two former Legends on the names "Becaim," and "Baal-pemazin."

David left the Sacred Chest in the house of a stranger named Obed-edom, a Gittite, or man of Gath, for *three* months, while constructing a tabernaculum, or tent, near his house at Millo, to receive the Sacred Chest. David put on a priest's robe, or ephod, and brought up the Sacred Chest with great ceremony, noise of shouting, and blowing of trumpets, David leaping and dancing in front. This was followed by a burnt sacrifice, and peace-offerings. David blessed the people, and what was perhaps more to the purpose, he gave to every man and woman present *three* articles, namely, a cake of bread, a good piece of flesh, and a flagon of wine.

Michal reproached her husband David for his unsuitable behaviour at the festival, and received a sharp answer. A serious coldness arose between them, and the daughter of Saûl never bore any children to David. The Oracles of the Kohanim concerning the posterities of Saûl, and of David, would have been seriously embarrassed if Saûl and David had had joint heirs; therefore the Legend could not permit David to have children by Saûl's daughter. The

whole Legend of the festival is composed to make up a ground for separation, while the precise donation, of *three* articles to each man and woman, diverts the attention from the main object of the narrative.

David felt uneasy that he should dwell in a house of cedar-wood, while the Sacred Chest dwelt under curtains in a tent, and David thought that he would build a Temple. But the Nabi Nathan<sup>1</sup> being consulted as to whether a temple should be built of cedar-wood, David was informed by the Oracle, that a son, yet to be born, was destined to build the temple, and that the family of David should rule *for ever* as Melachim over *Israel*.

The Legend now celebrates the great foreign victories of David, whose army of *Thirty* Warriors, consisted of 30,000 men, being 1000 *men* to each *Warrior*. David takes from the Philistines a fort called the "Bridle of Ammah," he defeats the Moabites, killing one-half *only* of the prisoners. The Melech of Zobah was reduced to submission and David took from him 1000 chariots, 700 horsemen, and 20,000 footmen. The Syrians of Damascus, coming to assist the Melech of Zobah, lose 22,000 men. David conquered Damascus and the Syrians became his servants. Toi, the Melech of Chamath, sent his son Joram with presents to David,—vessels of gold, silver, and brass. David also captured shields of gold, and much brass, dedicating all the spoil to the National Deity. David also killed 18,000

<sup>1</sup> Note 116.

Syrians in the Valley of Salt; how they came there, does not appear from the narrative.

The officers of David were said to compose a regular staff, including

The General.....	Jo-ab.....	Jeho-is-father,
Remembrancer...	Jeho-shaphat..	Judgment of Jeho,
Priests,.....	{ Zadoq .....	The Just, <sup>1</sup>
	{ Achi-melech ..	Brother-King,
Scribe,.....	Seraiah .....	Jah's Help, <sup>2</sup>
Body-guard and	{ Ben-aiah .....	Son of Jah, <sup>5</sup>
Mercenaries, ..		

and the sons of David were Kohanim, or Priests.

A son of Jo-nathan named Mephi-bosheth (the Destroyer of Shame) survived his father; but the youth was lame in both feet and an object of pity. David restored to him all Saùl's property and appointed Ziba, an old slave of Saùl to till the land. David also gave a free invitation at his table to Mephi-bosheth,—all of which David did out of regard for his friend the late Jo-nathan.<sup>4</sup>

We next hear of an insult from the Melech of the Ammonites, who shaved off one-half of the beards of David's messengers and cut off their garments in the middle. David advised his men to stay at Jericho, until their beards were grown and their garments were repaired, "for the men were greatly ashamed." This is the origin of the popular phrase "Send them to Jericho."

The Ammonites collected a large army, consisting of 33,000 hired Syrians. These were attacked by

<sup>1</sup> Note 117.    <sup>2</sup> Note 118.    <sup>3</sup> Note 119.    <sup>4</sup> Note 120.

David's heroes and defeated, and the Ammonites were forced to shut themselves up in their fortified station Rabbah, (the Great) by the Hero Abi-shai and his followers.

Again, the Syrians appeared under Shobach, and the Israelites, passing the Jordan, fought with the Syrians at Helam. David slew 40,000 horsemen, with Shobach their captain, and 700 chariots. There is some slight confusion in this statement, as no foot-soldiers are mentioned, and probably the chariots were only captured. The number of Israelites in those engagements can only be conjectured.

It has already been shown in the Legend of Saûl, that the narrative never hesitates to sacrifice the moral character of the Melech, if it can only exhibit him as an object of censure, contrition, and humiliation before the Kohanim. This has been done most effectively in the Legend of David and Bath-sheba.<sup>1</sup>

David, walking on the flat roof of his house near Millo, sees a beautiful woman bathing, who proves to be Bath-sheba, the wife of Uriah, a Chittite, one of David's *Thirty* Heroes, then fighting in the army under Jo-ab at the siege of Rabbah. Messengers were sent to bring the woman to David's house, where she remained as his mistress. Anxious to cover up the consequences of this immorality, David sent the woman back again to her husband's house, and gave orders to Jo-ab, that Uriah should be sent home from the army. Uriah returned, but would not go to his own house, as he had conceived the

<sup>1</sup> Note 121.

singular idea, that possibly some one might have been there while he was absent. David entertained Uriah at the Melech's own table; but Uriah had wit enough to appear so drunk, as to be obliged to remain all night upon a bed with David's servants.

In the morning David wrote a letter to Jo-ab. It is very doubtful whether any one was acquainted with the Art of Writing at the time commonly assigned to this Legend, as that accomplishment consisted, in ancient times, only of Hieroglyphic signs expressing ideas, the Aramæan alphabets not being yet invented. However, the letter said to have been written, consisted only of about a dozen words; yet it was long enough to stamp with eternal infamy any leader capable of sending such an order. "Set Uriah in front of the hottest battle,—then retire from him, that he may be smitten and die." This was accordingly done; Uriah was killed by the Ammonites, while going too near to the enemy's position. The narrative at once reminds us of the parallel passage of the Shophetim where Abi-melech, the son of Gideon, or Jerub-baal, is *killed by* the hand of a woman. The husband being *removed* in this very satisfactory manner, Bath-sheba became the *twelfth* wife of David.

But the Hierarchy were displeased, and the National Deity accordingly sent the Prophet Nathan to recite the Parable of

THE EWE LAMB.

"There were two men in one city, the one rich and the other poor.

“The rich man had exceeding many flocks and herds.

“But the poor man had nothing but one little Ewe-lamb, which he had brought and nourished up; and it grew up together with him and with his children; it did eat of his own meat and drink of his own cup, and was unto him as a daughter.

“And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd to dress for the way-faring man that was come unto him; but took the poor man’s lamb, and dressed it for the traveller.”

The application of this Parable to the case in point being so very slender, it is not to be wondered at, that David himself could not see it. For David’s anger was greatly kindled against the man, and David said to Nathan, “As Jehovah liveth, the man that hath done this thing shall surely die; and he shall restore the Lamb four-fold because he did this thing, and because he had no pity.”

However, Nathan said unto David,—“Thou art the man!”—and then the Nabi proceeded to denounce the *secret crime* of David, as if the affair had not been done publicly enough, and as though its immorality consisted in its secrecy. The Oracle then showed its idea of retributive justice by declaring that a similar offence should be committed in *David’s own house*, against his *own wives*, and in *sight of all Israel*, and further that Bath-sheba’s infant should *surely die*.

David was greatly mortified at this reproof; he fasted, and lay all night upon the earth in humble contrition. The helpless infant, the only innocent party in the whole affair, was then made the victim, disappearing from the scene, and *dying* upon the *seventh* day, otherwise the matter might have given occasion for the enemies of the National Deity to blaspheme. The infant being thus *removed*, David recovered his spirits, "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." David probably had not heard, at that time, of Samu-el's last visit to Saûl.

It is difficult to understand how any National party could be induced to give currency to such a narrative as that of David and Bath-sheba, so damaging to the reputation of a National Hero, and the reputed author of so many divine hymns. But this sacrifice of David's personal character had the advantage of bringing *the Melech* under the censure of *the Hierarchy*. Unless David was shown to have committed some atrocious crime, how could he be brought to submission under the Nabi Nathan? The political object was obtained by showing that the Military and Civil powers must always be submissive to the Sacerdotal, and that Kings may commit the worst of crimes with perfect impunity, provided that they sacrifice an innocent young victim, and exhibit due submission to the censures of the Kohanim. Besides these political objects, it seems to have been considered desirable to make a place in the narrative

for the introduction, certainly rather forced, of that simple, and much-praised Idyl,—the parable of the Ewe Lamb.

It has already been remarked that Parables did not come into fashion until after the time of Kyrus, and we have also expressed doubts whether alphabetical writing was known at the time commonly assigned to the Legend of David, although Hieroglyphic signs, and Cuneiform inscriptions, had probably been in use among a few select men.

It must also be noticed that, in this Legend of David and Bath-sheba, the name "Jerub-baal" has been altered into "Jerub-besheth." It seems that in later times, the stricter Judæans objected to pronounce the word "Baal," as being idolatrous: that term was therefore altered by the Scribes to please the Pharisees. This practice of altering the sacred Books became a habit among the Hierarchy, and was continued down to a very late period.

Bath-sheba, Daughter of the Oath, is represented as being the mother of a second son by David, the Beloved, named Shelomoh (the Peaceful), usually called Solomon;<sup>1</sup> but the Nabi Nathan (God given), was sent by the National Deity *to give* him the more honorable surname of Jedidiah, or Beloved of Jehovah.

After a long siege, Jo-ab captured Rabbah (the Great), in the Desert of the Ammonites, and the unfortunate inhabitants were barbarously tortured upon saws, and under iron harrows, besides being

<sup>1</sup> Note 122.

made to pass through the brick-kiln. The crown of the Melech of Rabbah was captured, weighing "a Talentum of Gold with the precious stones," and was set upon David's head,—one of the most remarkable feats of that Hero, considering that the Phœnician Talentum weighed over Sixty-One Pounds Troy.<sup>1</sup>

The wives of David were at least Nineteen in number. Of the children mentioned in the Legend, *seven* were born in Chebron, and *twelve* at their new residence near Mount Zion. The Hill of David, on which the village or city of David, (the Beloved,) was afterwards built, appears from the traditions to have been originally used as a Sheep-fold, with pasture grounds for Sheep.

The practice of Polygamy, among other disadvantages, leads to frequent dissensions among the children of different mothers, and David's career was accordingly shown to be disturbed by family troubles. Ab-shalom,<sup>2</sup> and his sister Tamar,<sup>3</sup> were children of David by Maacah, daughter of the Melech of Geshur. Am-non,<sup>4</sup> the eldest son of David, by Achi-noam of Jezreel, shamefully deceived and insulted his half-sister Tamar (Palm-tree), being encouraged in the outrage by Jo-nadab,<sup>5</sup> David's nephew. Ab-shalom avenged the insult of his sister, by killing his half-brother Amnon at a Sheep-shearing festival. Ab-shalom then fled to Geshur.

David regretted the absence of his son Ab-shalom, who was much admired for his personal beauty, being

<sup>1</sup> Note 123.

<sup>2</sup> Note 124.

<sup>3</sup> Note 125.

<sup>4</sup> Note 126.

<sup>5</sup> Note 127.

without blemish; and his hair, which was cut at the end of every year, weighed 200 sheqels of the King's weight, or about Four Pounds Troy.<sup>1</sup>

Jo-ab intrigued, with the assistance of a wise woman of Teqoah, to induce the Melech to permit Ab-shalom to return. This David allowed, but refused to see his son. The conversation of this wise woman (Sibyl) of Teqoah with David is obscure: and the courtly style, the flattery, and the allusion to an Angel, belonging to the Persian era, are of course the pure composition of some late writer.

The Legend in its efforts to bring Ab-shalom and David together, here exhibits an unusual poverty of invention. It seems that Ab-shalom had a field adjoining to one of Jo-ab, the latter growing a crop of barley. Ab-shalom, after waiting for two years, ordered his servants to set Jo-ab's barley on fire. Jo-ab complained of the outrage, which reminded all the parties of each others' existence, and they were happily reconciled.

Ab-shalom by sundry popular artifices, gained the hearts of the people of Israel, and after *forty* years, asked leave of absence under the pretence of a Vow, and retired to Chebron. Here he was joined by Achi-thophel (Brother of Folly), a counsellor of the Melech David; and Ab-shalom raised the standard of revolt, which was supported by the Elders of Judah.<sup>2</sup>

David showed great weakness on this occasion, and retired with his followers to the wilderness,

<sup>1</sup> Note 128.

<sup>2</sup> Note 129.

leaving his friends, the Kohanim, and Chushai (the Hasty) an Arqite, as spies upon the opposite party. David crossed the Jordan in great *haste* ; and arrived at Machanaim, (the Double camp again), in Gilead, in a state of destitution, which was relieved by Barzillai, a Gileadite chief. On the road David had been cursed by Shimei (Fame), who threw stones and dust at David.

In the meantime, that the Prophecy of Nathan might be fulfilled, it was considered necessary that something disgraceful should occur in David's own house, and in sight of all Israel. Accordingly, a materialistic and immodest age required, that the Legend should report the appearance of *ten* of David's wives upon a house-top ; and Ab-shalom was publicly exhibited in performance of the Herculean task assigned to him,—to fulfil the prophecy of the Nabi Nathan.

Achi-thophel, the Brother of Folly, advised the instant pursuit of David and his party ; but this counsel being over-ruled, Achi-thophel went out of the village, and hanged himself, without any apparent necessity, except perhaps to escape from his remarkable name.

Ab-shalom, having appointed Amasa, who was a kinsman of Saùl, as captain over the Israelites of his own party<sup>1</sup> followed David into Gilead ; and, in the subsequent battle in the wood of Ephraim, the Israelites under Ab-shalom were defeated by David with the loss of 20,000 men.

<sup>1</sup> Note 130.

Ab-shalom, riding upon his mule, under the thick boughs of a tree, was caught by the head, and the mule passed on, leaving Ab-shalom hanging in the air, entangled by those celebrated tresses of long hair.

Ab-shalom was seen hanging in this singular manner, by a certain man, who came and told Jo-ab; and during a discussion of some length, as to the probable consequences of killing a son of the Melech, the *young* man continued hanging by his head, having no friends to assist him, doing nothing to extricate himself, in fact, waiting patiently, and in torture, to be killed. Jo-ab, however, at length began to think that perhaps Ab-shalom might have waited long enough; for says he, "I may not tarry thus with thee." So Jo-ab took *three* darts, and struck them into *the heart of Ab-shalom*, while he was hanging from the tree. After this it was hardly necessary for the *ten* young armour-bearers of Jo-ab to smite Ab-shalom and slay him. The narrative then, in ancient dramatic style, announces the death of Ab-shalom to David, who mourns his loss, saying, "O my son Ab-shalom, my son, my son Ab-shalom, would to Adonai, I had died for thee, Ab-shalom, my son, my son!"<sup>1</sup>

The revolt of Ab-shalom had originated at Chebron, and in the tribe of Judah, while the tribes of Gilead, and others of Israel remained with David and his foreign auxiliaries. Now, on his return, Judah claimed the Melech as having belonged more especially to *that* tribe, while the other tribes suggested that they had *ten* parts in him. This trivial dispute,

<sup>1</sup> Note 131.

though based upon the fact of there being only *Eleven* tribes, would in a serious History, be insufficient to account for a civil war; but it shows an antagonism between Judah and Israel, which was not removed, because Judah had never assimilated completely with the other ten tribes.

The Legend, however, illustrates another "proverb in Israel." Sheba (the Oath) here eponomized into a Benjamite, takes advantage of the dissensions and raises the standard of revolt. The popular cry was "We have no part in *David* (City), To your tents, O Israel!" which saying became the war-cry of the nation, and has even been adopted elsewhere in modern times. Every man of Israel followed Sheba.

Amasa, the general of Ab-shalom's party, had been continued in power by David, and was sent to raise the tribe of Judah; while Abi-shai and Jo-ab were directed to follow with the Warriors and the foreign mercenaries. When they arrived at the great stone of Gibeon, in the Field of *Swords*, Jo-ab approached Amasa, saying, "Art thou in health, my brother?" Jo-ab then with his right hand seized Amasa by the beard as if to kiss him, and Jo-ab struck out with a *sword* concealed in his left hand, killing Amasa by one blow. The body of Amasa, (the barthen) lay in the highway, where it stopped the army, as no one dared to pass a dead body,—until it was removed. Amasa, being a kinsman of Sathl, was slain to fulfil the Oracles.

The people pursued after Sheba, who, we were just told, had all Israel with him; but another

"proverb in Israel" had to be adjusted. "They shall surely ask at Abel." It is attempted to explain away this sarcastic remark in the following unsatisfactory manner. A fortified post called Abel is placed at Beth-maakha, and a Sibyl, who asks Jo-ab "Why he seeks to destroy a city, and a mother in Israel?" Jo-ab declares he is only seeking for Sheba; and the Sibyl answers "His head shall be thrown over the wall." Thus Jo-ab asks counsel at Abel. The authors of the Legend were probably well aware that at Abel (the Meadow), only Cattle were likely to be found for consultation. Hence, the popular witticism, directed against the Oracles, —of asking counsel at the Meadow, that is, of the Cattle.

There was now a famine for *three* years,—year after year; and David consulted the Oracle, which answered "It comes from Saùl, and his bloody house, because he slew some Gibeonites." These were the domestic slaves of the Levites, and the remnant of the aboriginal tribe of Amorites (Mountaineers).

The violent action of Saùl against the servants of the Priests is not elsewhere noted, but it is proper that the prophecies of Samu-el denouncing Saùl's posterity should be fulfilled. The sons of Saùl, having been already killed at Gilboa, the Legend has some difficulty in finding the requisite material for vengeance; but two sons of Saùl's wife Rizpah were fortunately discovered. To make up the sacred number *Seven*, five sons had to be improvised. Michal, the daughter of Saùl, and wife of David, was said to

be the mother of five sons by one Adri-el, (Flock of El), which statement is contradictory. However, whether sons or grandsons of Saùl, or otherwise, *Seven* men were hanged on the Hill (Gibeah) *before Jehovah*, in order to put a stop to the famine.

This barbarous and ignorant Sacrifice of innocent young Men is represented as happening in the first days of barley-harvest, and the bodies remained hanging until the early rains. Rizpah, the mother of two sons, spread sack-cloth upon the rock, and suffered neither Birds nor Beasts to touch the bodies by day or by night. David at length gathered the bones of Saùl and of his sons killed at Gilboa; also the remains of the *Seven* hung at Gibeah, (the Hill,) and buried them in the tomb of Qish.

After these proceedings the famine ceased, as Elohim had been propitiated for the land.

These are not the only mighty deeds of David and his Warriors. In a skirmish with the Philistines, David was nearly killed by Ishi-benob, one of the sons of the Giant Goliath. The spear of this Giant weighed 300 Sheqels of brass, yet he was killed by the Hero Abi-shai. Another Giant Saph was killed by Sibbechai, also a Hero. At a battle in Gob, Goliath of Gath, the staff of whose spear was like "a weaver's beam," was killed by El-hanan, son of Jaare-origim, of Beth-lechem. The Legend fails to remember that this Giant had already been killed by David; and the common version, following the Chronicles, prudently suggests "the brother of" Goliath;—but it is not so written;—and probably this form of the

same Legend is more ancient than the other. The duplicate and prolific Giant Goliath had yet another son, with *twelve* fingers, and *twelve* toes, but without a name. This Giant challenged the Israelites, but was slain by Shimeah, David's brother, as the sacred number of the Giant's digits was not observed to have added materially to his prowess.

But to enumerate all the mighty deeds of Warriors would be tedious. Adino, the Eznite slew 800 at one time. Shammah, son of Agee, gathered a troop in a field of lentils, defended it, and wrought a great victory. *Three* warriors broke through the host of the Philistines at Beth-lechem, to bring David some water "from the well which is at the gate" because David longed. When the water was brought, David would not drink, for, says he, "Is not this blood?"

Benaiah (Son of Jah) slew two lion-like men in the Desert of Mo-ab. He slew a Lion in the midst of a pit in time of snow. He killed a "goodly man" an Egyptian, armed with a spear, jerking it out of his hand, and then slaying him with the weapon. Abi-shai, one of the *Thirty* and *Seven*, was the chief Hero among *Three*, having killed 300 with his own spear.

David indulged in the natural desire of an intelligent ruler,—to know the number of his people. The Oracles, averse to any rational measure tending to diminish their influence, sent the Roeh Gad, (Good-luck no longer) to denounce David, who was offered the singular option of having *three* wishes. He might be a fugitive for *three* months in the field;—

or, he might have *seven* years of famine for his people;—or, he might desire an epidemic in the land for *three* days. These wishes are peculiar, because in other places, they are generally of a beneficent kind. David was thus given the opportunity of uttering a religious sentiment, highly gratifying to the feelings of the Hierarchy. “Let me fall into the hands of Jehovah, and not into the hands of Man.”

In making the Census of the people, Jo-ab had been sent from “Dan to Beer-sheba” much against his will. He included the great port of Sidon, the stronghold of Tyre, and the cities by the Sea, not one of which ever belonged to the earlier Hebrew people. Jo-ab did not even pretend to include Damascus and the other Legendary conquests of David. After an absence of “nine months and twenty days,” Jo-ab brought in the modest result,—800,000 fighting men in Israel, and 500,000 in Judah. The extreme accuracy shown in noting the time of Jo-ab’s absence, may not perhaps be easily reconciled with the round sums stated for results, but a minuteness of detail is often observed to accompany the most fortuitous assertions.

The supernatural appearance of a Melach, or Male-Angel<sup>1</sup> is required to smite the people to the number of 70,000 in *three* days. It is not easy to perceive how the number of deaths could have been ascertained so accurately without another Census; but doubtless, the Angel numerated them for himself, as he stood so conveniently at the threshing-

<sup>1</sup> Note 182.

floor of Araunah, Melech of the Jebusites, where sacred numbers abounded.

The Roeh Gad (Good-Luck) advised David to rear an altar where the Angel had stood. Araunah offered David the ground, with oxen, and implements to be used as fire-wood; all gratuitously. But David insisted upon buying the requisite articles for fifty sheqels of silver; for, says he, "I shall not offer burnt-sacrifices that cost me nothing,"—a useful practical hint for observance by the Faithful. This transaction was equal on both sides, "Araunah, a *Melech* gave unto the *Melach*,"—a fair Play-upon-words, or Paronomasia.—And the epidemic or plague was stopped or stayed.

It must be remarked here upon the whole Legend of the Census, that civic rulers, who depend upon physical force and the deductions of Science, are by no means to expect any encouragement from the divine Oracles, upon whom alone they ought to depend for vaticinations and advice. To illustrate which useful information, we have a Plague, an Angel, a Sacrifice, three Magic Wishes, and a local tradition connected with Araunah,—a threshing-floor in Jebus, the southern and upper portion of the city of Jerusalem.

David, now feeling very decrepid, required a young damsel to nurse him, and Abi-shag, the Shunamite was appointed. Parties began to intrigue for the succession, and the Hierarchy were divided. Adoni-jah, the son of David<sup>1</sup> by Chaggith, was

<sup>1</sup> Note 183.

supported by Abi-athar and Jo-ab; while Solomon, son of Bath-sheba, was approved by Zadoq (the Just), Nathan (the Oracle), Ben-aiah, chief of the body-guard, and the foreign mercenaries.<sup>1</sup> Of these two rival claimants, Solomon was the more powerful. Through the influence of Bath-sheba and Nathan, David declared Solomon to be the successful candidate, and resigned in his favor. Adoni-jah clung to the horns of the altar for protection; but having applied to Bath-sheba for permission to marry the woman Abi-shag, who had nursed David, Solomon responded with true barbarity. Adoni-jah was attacked and slain by Ben-aiah, although the former had received a promise of safety from the Melech. It is only explained Etymologically what the offence was, since Adoni-jah, (Adonis is Jah), serves to eponomize the worship of the Groves. The Kohen Abi-athar, the friend and companion of David, was deprived of his office, and banished to Anathoth. Jo-ab, on hearing of these severities, fled to the tabernacle of the Sacred Chest, and embraced the *horns* of the altar; but this did not save him from the vengeance of Solomon, who sent Ben-aiah to kill Jo-ab. This was accordingly done, and Solomon sacrilegiously violated the holy place, under pretence of the vengeance for blood. Ben-aiah, (Son of Jah), was then made chief captain, and Zadoq, (the Just) was chief priest. Shimei (Fame) was also put to death for having quitted the City (David) without permission.

<sup>1</sup> Note 134.

The last words of David like those of other Heroes, are of course important. There are two versions of these last words. In the first, David, the sweet Psalmist of Israel, is made to utter a feeble Lyrical imitation on the duty of a Melech. (2 Sam. xxiii. 2-7.) The second version is more characteristic. David advises Solomon (1 Kings ii. 5) to take vengeance on Jo-ab, for so many years his faithful officer, for the murders, under the treacherous disguise of friendship, of the two Heroes, Ab-ner and Amasa. David also recommends to Solomon's protection, Barzillai, a chief of Gilead, who had assisted David when he fled in distress to the wilderness from Ab-shalom. David then denounced Shimei (Fame) to his son's vengeance. Fame had cursed David in public,—had thrown dust and stones at David, and David had excused him, saying, "I will not put thee to death with the sword." The current idea of a safe-conduct must have been peculiar in those days, since David recommends Solomon "to bring the hoar head of Shimei (Fame) down to the grave *with blood*." These were David's last words according to the second version.

Such is the Legendary David; but who can venture to draw from them the picture of a Historical David? Was he a real Melech? or, is he not rather only the Eponomus for the central portion of "the Beloved" City,—the hill of David, on which the citadel of Acra was afterwards built?

No biographer could have treated the memory of a real David with more severity than has been done in the Legends of his own countrymen. The

whole career of David is marked out with blood, crime, and disgrace. Even the Kohanim, who always supported David, considered him to be wholly unfit to build a Temple.

With a singular inconsistency, the Judæans attributed to David, the larger portion of those elegant religious compositions, known as the Psalms. In the Hebrew literature David personifies everything Lyrical; in the same manner as the Hindûs have attributed all their Dramas and Lyrical songs to Kâlidâsa. (Von Bohlen, *Alt. Ind.*)

The Psalms are evidently Religious Hymns,—gradually framed during a long period of religious culture, collected as they were composed, and extending over a period of 700 years, from the invention of Aramæan letters, about B. C. 750, down to B. C. 50, or even later. The Psalms have therefore been composed and adjusted by numerous authors; and are merely the rituals sung or chanted at the several places appointed for religious observances. Some of those hymns are probably the oldest compositions of the Israelites, being written for the most part in metre.<sup>1</sup>

In respect to Literature, the condition of the Israelites during this early period resembled that of the Greeks, about B. C. 700, when there existed no compositions except the Epos, or Poetry composed in the metre called dactylic-hexameter. These were Hymns, or addresses to the Gods; also, Legendary adventures, or stories of Gods and Heroes. Corresponding to these, the Israelites had the Song of

<sup>1</sup> Note 135.

Deborah, the Song of the Bow, the Song of Ja-el, and the Idyl of the Ewe Lamb; the 23d Psalm, and others in that collection. These poems are very favorable specimens of the style of composition in such early times; and they were not only the whole Poetry, but the whole Literature of those ages. In Greece, it appears that Prose composition was altogether unknown. "Writing, if beginning to be employed as an aid to a few superior men, was generally unused, and found no reading public. The voice was the only communicant, and the ear the only recipient, of all those ideas and feelings, which productive minds in the community found themselves impelled to pour out; both voice and ear being accustomed to a musical recitation, or chant, apparently something between song and speech, with simple rhythm and a still simpler occasional accompaniment from the primitive four-stringed Harp." (Grote's History of Greece. Vol. iv. p. 74.) This corresponds with the *Recitativo* of the modern Lyrical compositions.

It is now impossible to decide, how much of the Legend of David is Historical, and how much is Mythical. Whether the Historical David was a Warrior, a Hero, a Brigand, a Leader of Partisans, a Melech, Priest, Prophet, Poet, or Musician, is left uncertain by the traditions. We are inclined to consider "David" as being merely an Eponomus for the "Beloved" Hill and City of David, and the personification of all the ancient Lyrical productions of the Judæans.

The period assigned to "David" in the common Chronology of the Schools (B. C. 1045) is arbitrary and unsupported. Letters were not in general use until about B. C. 600, and large portions of the Books of Judges and Samuel were not composed until about B. C. 300; nor were they published in a complete form until after A. D. 100-150. Such long compositions as the Psalms could not have been preserved orally without varying considerably during so many centuries. We must consider the unavoidable changes which an unwritten Language would have undergone in 750 years. Hence, these Psalms, even if committed to writing, would have become, in time, scarcely intelligible to posterity.

The Legends of David are remarkable for various singular statements; but are still more conspicuous for those points, on which entire silence is observed. The narrative certainly supposes that the worship of Jehovah does exist; and the presence of the Kohen Zadoq (the Just) and of Abi-athar (Plentiful-father), with the Nabi Nathan (God-given), and the Roeh Gad (Good-luck), would apparently show that this culture had some supporters. But the Saül princes are executed to propitiate the Elohim, and we hear nothing of the Laws of Moses;—there are no Tables of Stone, and no written Law exists. We hear of no Levites, no Passover, no Feast of Tabernacles, no Sabbaths, no Jubilees, no Sabbatic Year and no Feast of Pentecost. The Sacred Chest no longer performs its magical deeds; in a word, the Levitical power has not yet developed itself into a system. The Hierarchy

and its peculiar institutions evidently were not established at this early date. There was a general tradition of an emigration from Egypt, extending over the whole period, but had not yet concentrated itself upon one single emigration under a leader, Moses. There are no allusions to the Patriarchs, nor to any of the primeval histories. There is no mention of "the Covenant," and the authors are evidently unacquainted with the ancient narratives of the Creation, Paradise, and the Flood.

It is true that Samu-el mentions Jacob, Moses, and Aaron, in his address to the people upon Saùl's election (1 Sam. xii. 11); but Samu-el also speaks of a Shophet Bedan, who is unknown, and *his own name is set down in the third person*, as one long past and gone. The address of Samu-el is thus betrayed, as belonging to the composer of the narrative at a later date.

No representative appears in the time of David for the great power claimed by the Kohen Samu-el, (Name of El); and the sacerdotal influence might appear to have declined, but it has more probably not been yet developed. Saùl massacred a number of the Kohanim; while Zadoq and Abi-athar do not take any leading parts. David puts on the ephod, offers sacrifice, blesses the people, and performs the whole service of a Kohen,—the very same offence for which Saùl and his posterity were represented as having been rejected and doomed to destruction. David is even shown appointing his own sons as Kohanim (2 Sam. viii. 18), so that the Priests, "sons

of Levi," did not yet exist as a separate caste. The Legends of David thus appear to have been composed by different authors from those of Saùl and Samu-el, and probably preceded them in the order of time.

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## CHAPTER VI

Golden Age of Shelomoh, the Peaceful—Did the Temple of Solomon ever exist?—Legend of Chiram—The King of Egypt—"Pharaoh's Daughter"—Queen of Sheba (the Oath)—Ancient Commerce and Navigation—Hill of Shelem (Peace).

THE mighty actions of the Warriors having terminated, we are now introduced suddenly and without any preparation to an era of Peace, (Shelem); and the Israelites are represented as being on good terms with all their neighbours.

These narratives, which proclaim the greatness of the Judæan people, and the magnificence of Solomon, were assigned by the Hierarchy to a period of time, singularly inconsistent with those Legends, which were made immediately to precede and follow them. The general poverty and humiliation depicted in the Legend of Saûl,—followed by the enfeebling foreign wars of David, attended with famine, pestilence, civil wars, and commotions, would not have given much occasion of promise for a great prince, even if those narratives had been Historical. Neither Saûl nor David exhibit any solid basis, on which to found the greatness of a successor. To undertake expensive public works, and to import horses largely from Egypt, were not means likely to create a wealth, which did not previously exist. Sudden wealth and grandeur, arising from no ostensible sources, and

quickly subsiding into insignificance are entitled to no confidence as Historical events.

It was not consistent with the views of the Hierarchy that David should be represented as building a temple, because continual wars had raged around him on every side, and his hands were defiled. His last words had ingeniously been made to end "with blood;" but his son Solomon immediately commenced a Golden Age of peaceful magnificence. The name of Solomon denotes "Peace," and it is given to him before the events of his reign are known.

Solomon, having given a fore-taste of his future wisdom, by those executions of Adoni-jah, Jo-ab, and Shimei already noticed, went to Gibeon; and, according to the Book of Kings, Solomon offered up 1000 burnt sacrifices. The later Paraphrase known as the Chronicles (Paraleipomena) amplifies the Legend, and raises the holocaust to 1000 bullocks, 1000 rams, and 1000 lambs. At the subsequent feast of the dedication, the sacrifices were made to amount to the extravagant numbers of 22,000 oxen, and 120,000 sheep. How insignificant were the hecatombs offered up by the simple Heroes of Homer, when compared with the magnificence of the Judæan Melech!

The hill of Shelem or Peace,<sup>1</sup> afterwards called Mount Mor-iah, overlooked the valley of Jeho-shaphat on the North East of Mount Zion. The eminence of Shelem, being a high place, had on its narrow and

<sup>1</sup> Note 136.

precipitous summit, from the earliest ages, a station for sacrifices and religious services, and there had probably been, from time immemorial, some altar or tent dedicated to Ash-Toreth, Baal-shemesh, or some other local deity. It is no improbable statement that any Melech should establish a Temple on a particular spot; yet, after a careful consideration of the narrative, it really seems very doubtful whether this early temple, commonly called "Solomon's Temple," and the "first temple" ever had any existence, except in the imaginations of the Judæans and their successors.

Solomon (Shelomoh), whose name corresponds with that of the hill Shelem (Peace), is represented as having built a Temple about 109½ feet long, 36½ feet broad, and 54½ feet high, (or in Cubits 60×20×30), which took him *Seven* years to build. The foundation was made of great stones, costly stones, and hewed stones. The materials were of stone, finished before they were brought to the ground, the roof was of cedar wood, the inside was panelled with cedar, the floors were of pine. Materials and workmen were imported from Tyre, for there was no one among the Israelites who could hew timber like the Sidonians. The timber was brought down from the Lebanon to the sea, and then conveyed in floats to the port of Joppa.

This statement is very distinct, altogether highly probable, and must actually have agreed generally with the facts, when the Temple and walls of Jerusalem, attributed to Joshua and Nechem-iah, were

built in the times of the Persian Kings. There are, however, some circumstances which throw doubt upon the existence in Judæa of any Temple of a costly style of Architecture, at the very early period commonly assigned to the reign of Solomon.

The account given of Solomon's correspondent at Tyre is contradictory. In one statement, Chiram, the Melech of Tyre, supplies the articles required, which were paid for, by Solomon, with 20,000 Korim of wheat, and 20 Korim of pure oil, year by year.<sup>1</sup>

In another statement we are told that Chiram was a widow's son of the tribe of Naphthali, and that his father was a man of Tyre, a worker in brass. Solomon procured Chiram out of Tyre. Coming to Solomon as an operator, Chiram performed all the Melech's work. Had he been Melech of the great city of Tyre, "whose merchants were princes," this could not have been possible.

Then again, we learn that Chiram is the Melech of Tyre, and he receives, from Solomon, twenty cities, or rather villages, in the Upper Galilæa, for payment of his expenses at the end of twenty years. When Chiram saw the villages, he was displeased, and called the place Cabul,<sup>2</sup> and Chiram then paid Solomon 120 talenta in gold. If Chiram would not take the villages in settlement of his account, then Solomon remained in debt to Chiram. How did Chiram come to increase the debt by a further advance in money? Had he to pay Solomon to take

<sup>1</sup> Note 137.

<sup>2</sup> Note 138.

the villages off of his hands? Then how was Solomon's original debt paid?

All this is not a correct statement of commercial business, but a Legend; which explains why the province was called "Cabul," that is "bound" or "pledged," and therefore it is, to a certain extent only Etymological.

But the Historical reality of Chiram himself is involved in considerable obscurity. Eusebius (Prep. Evang.) names him "Saron." Theophilus (ad Autol. III. 22) recognizes Chiram as Heiromus, and the Chronicles call him Chirum; but other authors call him Chiramus, Iron, Hieromymus, Hierom, Hirom, Hiram, etc., so that his real existence as a Historical personage, is open to some suspicion.<sup>1</sup>

Josephus takes great pains to remove this impression. He produces copies of two letters, which, he says, passed between Heiromus and Solomon, and refers us to the public records of Tyre, assuring us very particularly that Josephus speaks truth. That author explains that there were two men named Heiromus, one the *Melech*, and the other a *Workman*, and that the 120 talenta were *a present*; but, if there had been two men of the same name, why was the narrative silent on a point so essential to accuracy? and this artifice of multiplying individuals to reconcile contradictions, has been practiced too often to be of any authority. Eusebius, who calls the Melech "Saron," gives copies of the letters, which are entirely different from those of Josephus. Dios and

<sup>1</sup> Note 139.

Menander, ancient Greek authors are then quoted by Josephus (contr. Ap. 1), but those writings are not extant, and the quotations are evident fictions; because Jupiter Olympius was not worshipped at Tyre until a very late date, and then chiefly by Greeks and Romans; while the story of a golden pillar in a temple of Jupiter Olympius at Tyre, before the times of Eth-baal, king of Sidon, is obviously an anachronism. But none of these quotations can be accepted as evidence, because the originals are lost; and we cannot trust Josephus to copy documents correctly, when the honor and glory of his nation are concerned. Heiromus (Hiram) stands at the head of a dynasty of Tyrian kings, ending with the Legendary Queen Dido, the traditional founder of Carthage; and the whole of those names are probably the pure invention of Josephus himself, in order to confer upon Chiram the appearance of having been a Historical personage. The story of the problems, and these quotations from inaccessible sources will not avail; and regarding all these as merely artifices of the past, we must infer that no ruler of Tyre, called Chiram, possesses any claim to be considered as Historical and real. Chiram (Hiram) is merely the personification of the Devotion, (Cherem), or contribution of the materials and skilled labour, for the service of the Temple. Josephus has long been suspected of introducing into his History, extracts from the public records, and quotations from other authors, "either borrowed from tradition or imagined by himself." (Volney Hist. Anc.)

Stone and timber are doubtless useful for any building, but the means employed should be proportional to the object to be attained; and a building of such small dimensions, as only to enclose  $8,091\frac{1}{2}$  cubic yards of space, could hardly require a levy of 30,000 men, 10,000 for one month at a time; nor would there be 70,000 carriers, 80,000 hewers in the mountains, and 3,300 overseers, in all 163,300 men for *Seven* years.

Then, when we learn that every portion of the building was covered over with gold within,—the altar overlaid with pure gold,—a partition of chains of gold, overlaid with pure gold,—the cherubim with out-stretched wings,  $36\frac{1}{2}$  feet long, extending the whole breadth of the building and overlaid with gold,—the floor of the house overlaid with gold within and without,—the doors, flowers, and palm-trees covered with gold,—we feel at once that the Melech of a small pastoral nation has approached the realms of a fairy land of imagination.

The enormous quantity of the precious metals, stated to have been accumulated for the service of the Temple, was amply sufficient to have built a temple of that size entirely of solid gold and silver,<sup>1</sup> even without the assistance of any of that silver, which lay about “as stones.” (1 Kings x. 27.)

Missionaries and pilgrims have piously sought in Palestine for those silver stones of Solomon. Like their predecessors, who looked for the chariot-tracks of Pharaoh in the bed of the Red Sea, they succeeded

<sup>1</sup> Note 140.

in finding *something*; but, while those marine explorers actually discovered the tracks which they sought, the other visitors only found "traces of silver." The Oolitic Limestones are a secondary series of marls, sands, clays, shales, conglomerates, and limestones; but they contain no articles of a higher value than fossil shells, corals, and madrepores; and silver is not a natural production of Palestine. Gold, silver, pearls, and precious stones were brought to Egypt from remote distances and in small quantities, being used chiefly for personal ornaments. When the modern visitors of Palestine find "traces of silver" on their lines of travel, they probably allude to those presents which are usually left behind by travellers "at the inn." Native silver, however, is not to be found; iron, brass, or copper is also unknown. (Deut. viii. 9.)

These exaggerations serve to elucidate the Historical question, whether the Temple was erected at all; and we are rather inclined to infer, that when one portion of a narrative proves to be Mythical, there is every reasonable presumption that the whole account is Legendary,—corresponding to that ancient Proverb, which declares that "Falsus in uno," is also "Falsus in omnibus." Doubts are converted into probabilities, when we perceive that the Temple was commenced in the second sacred month Siv, or Zif (brightness) 1 Kings vi. 37,—precisely the month in which it is stated that the Flood of Noah had commenced; (Gen. vii. 11); while the Temple was finished in the eighth sacred month Bul (Rain), and the Ark rested

during the seventh and eighth months. The Ark of Noah was precisely of the same height as the Temple, two and one-half times as broad, and five times as long. (Compare Gen. vi. 15 with 1 Kings vi. 2). Thus we may perceive that both narratives are tinged with the same hue of sacerdotal illumination.

But whatever Temple was constructed on Mount Shelem (Peace), by Solomon (the Peaceful), we may be certain that the description here given is drawn entirely from the imagination of the authors, who had never seen the structure in question, and composed their narrative several centuries after Hebrew emigrants and exiles had commenced to return from Babylon.

The whole Legend of Solomon's temple was probably composed for the purpose of gratifying the national vanity, and its description, omitting the gold and silver, was an exaggerated paraphrase upon the Temple afterwards erected in the times of the Persian Kings, and attributed to Jo-shua and Zerubabel,—a mere duplication, in order to exhibit an ancient magnificence which had never existed. To carry out the purposes of the Legend, we are gravely told (Ez. iii. 12) that "*ancient* men," who had seen the first temple, were at the foundation of the second; and they seem also to have been robust, since "many shouted for joy," which statement is remarkable, when we consider that they must have been so "*ancient*," as long since to have departed "*alla partenza che non ha ritorno*," or to that "*undiscovered country, from whose bourn no traveller returns*."

Solomon made an alliance with "Pharaoh, King of Egypt," and married "Pharaoh's daughter" (1 Kings iii. 1). We shall now inquire what Historical confirmation there is for an alliance with Egypt.

This is the earliest occasion, when the traditions of the Israelites connect themselves with the History of the surrounding nations; and, if the narratives have any Historical value, there is now the opportunity to verify them by the records of independent authorities.

On examining the inscriptions upon the monuments of Egypt, as well as the names of the Kings of Egypt preserved by Herodotus, Diodorus Siculus, Syncellus, and by Manetho, as quoted by Africanus, Eusebius, and Josephus, we find that the kings of Ancient Egypt had distinctive names; and, among these names, we may seek in vain for any King of Egypt styled "Pharaoh," which name is positively unknown, except in Hebrew literature. There is an Egyptian deity called RA, or the Sun-god Helios (Osiris) worshipped at Heliopolis. This name has been altered into PH-RA, so as to produce the word Pharaoh, the vowels not being of any consequence; and to signify "Son of the Sun," an epithet applicable to any prince.<sup>1</sup>

The word "Pharaoh" has thus no personal meaning, but simply signifies "The Egyptian King;" and the phrase "Pharaoh, King of Egypt" being merely a Repetition, or Apanalèpsis, is well-calculated to mislead. (1 Kings iii. 1—ix. 16,—Deut. vii. 8.) Any reference of this kind to Egyptian affairs wants,

<sup>1</sup> Note 141.

therefore, the distinctive character of History, in referring events to their contemporary sovereigns; and the opportunity is lost of confirming the Hebrew traditions by the independent records of the ancient kingdom of Egypt.

At the time when most of the Hebrew histories were first published to the world, Egypt had long been governed by a dynasty of princes, bearing the common name of "Ptolemæus." It was a natural mistake for authors, entirely ignorant of ancient Egyptian affairs, to suppose that a common name for princes had also been used in ancient times, and that the ancient kings of Egypt had all one name or title.

Imagine a modern author composing a Venetian story of the Middle Ages, and having occasion to mention the ruler of Venice, but being profoundly ignorant of a Contarini, a Dandolo, or a Foscari, yet aware that Venice was governed by a "Doge," the author gravely informs us that the Hero of his story married the daughter of "Doge, king of Venice," or "Doge's daughter," and then offers this statement for History.

It thus appears that "the king of Egypt" is anonymous; and so is his daughter, the wife of Solomon. There is probably as much Historical reality in "Pharaoh's daughter," as there is in "Jephthah's daughter," or in "Lot's wife."

This general neglect on the part of the Hebrew narratives to connect themselves with the early histories of other nations, while it deprives the former

of what might otherwise have been their confirmation, raises a reasonable doubt whether perhaps the entire narratives of the Melachim may not be to some extent unreal and Legendary, until we arrive at the times of the Prophetic writings.

But however this may be, there can be no doubt that the intercourse of the Israelites with Egypt was very intimate at the time when the Legend of Solomon was current. Horses were imported from Egypt in such large numbers, as seriously to injure the resources of the Israelites. (Deut. xvii. 16.) Linen yarn was also imported for the domestic manufacture of garments, thus giving employment to large families of wives and slaves.

The Legend goes on to state, that Solomon asked Jehovah for wisdom, that he might be able to judge "this thy *so great a people*,—that cannot be numbered for multitude,—as the sand by the sea for multitude;" and it further represents the National Deity as assigning to Solomon *three* gifts, adding both *riches* and *honor*, because he had only asked for *wisdom*. The declared intention of the authors of the Legend is evidently to magnify the Hebrew nation, along with Solomon; and we obtain the clue to the entire Legend when we notice the gross flattery, which the authors profanely put into the mouth of the National Deity himself. "There was none like thee (Solomon) before thee, neither after thee shall any arise like unto thee."

It was a favorite gratification of the Judæan national vanity to represent foreigners as praising the

greatness of the people. Thus Bala-am, a foreign Roeh, was shown glorifying Israel. (Numb. xxiii. 10, 24.)

The magnificence of Solomon could not have been realized unless a foreign princess, the Queen of *the Oath* (Sheba) should come *to bear witness* to its truth. The 120 talenta of gold *given* to Solomon by the Queen, besides spices and precious stones,—the almug trees,<sup>1</sup>—the 666 talenta of gold received by Solomon in one year,—the levy upon the spice-merchants of Arabia,—and on all its Melachim,—the 200 targets of beaten gold (600 sheqels of gold in one target),—the 300 golden shields, (three pounds of gold in one shield,)—the throne of ivory overlaid with the best of gold, having six steps with *twelve* lions,—“there was not the like made in any kingdom,”—the drinking vessels all of gold,—“none were of silver, that was counted *as nothing* in the days of Solomon,”—all these improbabilities closely resemble the usual devices of a Legendary narrative, in order to obtain credibility for its previous exaggerations.

The Queen was astonished with the appearance of Solomon's household, as indeed she well might,—at *the meat* of his table,—the sitting of his officers,—the attendance of his servants, and *their apparel*,—at his cup-bearers,—and at his *stair-case* leading up into *the temple*,—“there was no more spirit in her”—with envy and jealousy we may presume; and then she loads Solomon, and the Judæan nation with the most undisguised flattery.

<sup>1</sup> Note 142.

The statement that any Judæan Melech had ever ruled from the River Euphrates to the border of Egypt, is a manifest exaggeration, as the country of the Israelites never exceeded the limits "from Dan to Beer-sheba." The number of horses for Solomon's chariots 40,000, and the 10,000 horsemen, are equally destitute of all probability; although the horses in Judæa were too numerous for the means of the people at the time when the Legend of Solomon's Temple became current.

We next find that Solomon is represented as having 1400 chariots, and 12,000 horsemen, and that "silver lay around as stones, and cedar wood as plentiful as sycamore trees." In days of infancy, we have read of cities paved with gold and silver; but in actual life, we generally find that the laborious miners of the precious metals insist upon receiving the precise equivalent in commodities, before they are willing to part with the produce of their labour. In more Historical times silver came to Palestine, through the Phœnicians from Tarshish (Jer. x. 9), probably Tartessus, or Gades (Cadiz) in Spain, from the mines of Andalusia. Silver must always have been scarce and valuable in Palestine.

It is almost unnecessary to add, that no state, called Sheba, is known to History;<sup>1</sup> and the Queen of *the Oath* (Sheba) is as Mythical as the wealth she was called upon to survey and *testify*. The Queen of the Oath is also the Queen of the Female Seven (Sheba), and hence a Mythical personage; being Ash-

<sup>1</sup> Note 143.

Toreth, or the Moon,—an appropriate witness to testify of wealth only to be perceived as Moon-shine. (See on Beer-sheba, the Well of the Oath. Note 56.)

The naval expedition said to have been sent once in *three* years to Tarshish<sup>1</sup> for gold, ivory, apes, and Numidian cranes, is highly improbable; because, at that early age, the Art of Boat-building was so imperfect, that vessels were not sea-worthy. Commerce was performed by a slow and tedious navigation in floats or boats along the shore for short distances. The mariners transferred their cargoes to the adjacent city or tribe, and received the equivalent in goods, as barter, trade, or exchange, returning home after an excursion of a few days; and when more than this was attempted, the boats or floats “were broken at Ezion-geber” on the Red Sea (1 Kings xxii. 48) not far from their place of starting. The voyage to Tarshish and back could have been performed in a much shorter period than *three* years.<sup>2</sup>

Solon of Athens, the illustrious Legislator, and Wise-man of Greece, visited Heliopolis in Egypt, and was in the height of his celebrity before the time when the Books of Kings were composed. The resemblance of the names “Solomon” and “Solon” is probably the reason that wisdom was originally assigned to Solomon, and afterwards adopted by general consent. There is but little ground for imputing any unusual sagacity to Solomon, as wisdom cannot be said to characterize any of the actions assigned by the Legend to this Eponomus.

<sup>1</sup> Note 144.

<sup>2</sup> Note 238.

The famous judgment of Solomon will not bear too close a scrutiny. It assumes that the King is well-known for his despotism and cruelty; while simplicity and natural affection are freely assigned to the woman. As a specimen of wisdom,—in dividing an article so as to destroy its value,—the decision cannot be sustained as a model for imitation. The Legend closely resembles one of those stories, so frequent and popular in the East, showing the smartness of judges, in detecting fraud and imposture.

The collection of Proverbs which bear the name of Solomon, is the growth of centuries, and not the composition of any one author. Neither Aristoteles nor Plinius appear to have been acquainted with any previous works by Solomon on Natural History.

The Books of Kings, being generally favorable to Polygamy, assign 700 wives and 300 concubines to Solomon, as proof of his grandeur. The large number merely exemplifies the usual style of exaggeration which pervades the Legend, and the mistaken idea that an extensive harem demonstrated the magnificence of the Melech. The tradition of Solomon's wives is, however, suppressed altogether in the later paraphrase known as the Chronicles; because such a statement became an evidence only of effeminacy and weakness in later times, when more just views on the subject of Polygamy came to be entertained by the Pharisees.

Solomon appears as being unacquainted even with the very first principle of the Levitical Law,

"Thou shalt have no other gods, but Jehovah." The National religion was essentially exclusive, and intolerant of all other objects of worship. Solomon's liberality to his *foreign wives* is represented as having led him to *idolatry*; and he permitted "high-places" on the hills surrounding David (City) for the worship of several deities, Chemosh of Mo-ab, Melcomb and Moloch of Ammon, and the great Ash-Toreth, one of the aboriginal forms of Israelite culture. Solomon carried his toleration beyond due bounds, and actually sacrificed in person to the honor of several deities.

These idolatrous habits prove that the ancient religions had not yet been much influenced by the recent introduction from Egypt of the worship of Jah or Jeho. Idolatry on the surrounding hills is totally irreconcilable with the supposed existence of any wealthy temple, or powerful caste of priests. The alleged expenditures of Solomon, in building a temple, are thus rendered still more improbable and indeed altogether Mythical.

Solomon was however made to show a practical wisdom in fortifying the fort of Millo, and repairing the broken places of David (City). If such extraordinary wealth had been deposited on Mount Shelem or Mor-iah,<sup>1</sup> outside of a small fortified village, like Millo, and David (City) it would have been quickly plundered by the neighbouring nations. So weak is Solomon represented to be as a military power, that bands of Edomites under Hadad, and of Syrians

<sup>1</sup> Note 145.

under Rezin, ravage the country unopposed. These troubles the Kohanim refer to the "anger of Jehovah." To account for the evanescence of all that Legendary wealth of Solomon, a king of Egypt unknown to History is represented under the succeeding Melech as plundering the temple, and then the Golden Shields are said to be of Brass, —probably intended for Copper with an alloy of Tin.

It further appears that in ancient times, the top of the hill of Shelem, afterwards Mor-iah, was very uneven and precipitous; and that its level surface was entirely too small for any considerable structure; but, by perseverance through a long course of years, and by applying the offerings of the temple to the work, substantial walls were raised from the bottom of the ravine. By filling up the intervals with earth, the summit of the hill Shelem gradually became a plane of sufficient size to support the first simple edifice of wood, on a foundation of stone, known as the temple of Jo-shua or Nechem-iah. This great work was gradually brought to perfection; and, after long ages spent in building foundations, in which the sacred treasures were exhausted, these walls at length occasioned the top of the hill to become a plain of adequate extent to contain the substantial edifice of blueish-grey limestone built by King Herodes. It was only then that the Temple, from its solid walls and great height above the ravine, presented itself on all sides, as a fortress impregnable to ancient artillery. (Joseph. Bell. v. 5.)

Solomon is represented as reigning during *Forty* years, and as succeeded by Rechobo-am, his son by Naamah, a woman of Ammon.<sup>1</sup>

The undue credit, which has hitherto been assigned to the supposed magnificence and wealth of Solomon, has led to the Historical error of considering the Judæan nation to be a people, fallen from ancient grandeur. This is entirely a misrepresentation, for the Israelites were progressive like other nations; and, in spite of their public misfortunes, can never be considered as a fallen people. The Judæans gradually arose, from their ancient and aboriginal barbarism, polytheism, and poverty, into an intellectual and commercial power, sufficient to maintain itself in modern times, as well as to form the basis for other, and more advanced, systems of Religion.

<sup>1</sup> Note 146.

## CHAPTER VII.

**Legends of the Melachim or Kings—Jerobo-am and Rechobo-am—Ach-ab and Je-ze-bel—Naboth, the Garden—The Avengers, Jehu and Chaza-el—Human Sacrifices—Dial of Achaz—Are the Kings Legendary or Historical ?**

It is not essential to a Legendary narrative, that it should comprise a story of an interesting or agreeable character. Names and dates, in all their formidable array, may be invented by Tradition, and be credited by posterity :—at the same time they may be entirely Legendary. Plain, exact, and simple statements may be made; for example,—That a certain King lived for so many years,—then died, and was succeeded by his son, who reigned in his stead. Yet these incidents may never have possessed any objective reality, as though they were the most imaginative, prodigious, or romantic narratives. Both the names and the dates may betray their artificial construction, and enable us to trace the circumstances under which they were composed.

As the Sepulchral caves, Tombs, and Receiving Vaults in the vicinity of Jerusalem, exhibited evident signs of careful construction, they gradually came to be considered as the "Tombs of the Kings." Hence arose the general belief, that there had been ancient Kings; and the Judæan Hierarchy, influenced by the popular opinions, embodied their ideas in circumstantial narratives. Unable to distinguish between

facts and traditions, the Hierarchy, in the times of the Seleucidæ, were led gradually to compose these Legends in perfect good faith, and with the laudable design of advancing their own nation and people in the estimation of Mankind. Some minds are so constituted, that they are not able to discriminate between those conceptions which arise spontaneously within themselves, and such ideas as can only be obtained from experience and observation. Especially is this the case, when under the influence of any Political or Religious Enthusiasm. Imaginary scenes and circumstances are then freely introduced to supply the deficiency in known and authenticated facts.

In the tribe of Judah, we are presented with the following list of Kings :

Rechobo-am,	son of Solomon for 17 years	
Abi-jam,	" Rechobo-am	3 "
Asa,	" Abi-jam	41 "
Jeho-shaphat,	" Asa	24 "
Jeho-ram,	" Jeho-shaphat	8 "
Achaz-iah,	" Jeho-ram	1 "
Athal-iah,	mother of Achaz-iah	6 "
Jeho-ash,	son of Achaz-iah	40 "
Amaz-iah,	" Jeho-ash	29 "
Uzziah or Achaz-iah,	" Amaz-iah	52 "
Jo-tham,	" Uzz-iah	16 "
Achaz,	" Jo-tham	16 "
Chezeq-iah,	" Achaz	29 "
Manasseh,	" Chezeq-iah	55 "
Amon,	" Manasseh	2 "
		<hr/> 339

This dynasty of the Melachim of Judah presents us with fifteen names of rulers, comprising *fourteen* generations, that is, twice the sacred number *Seven*. (Matt. i. 17.) Each Melech is descended from the preceding one in the direct male line, without any collaterals, but with an average of Twenty-four years assigned to each generation. Such a dynasty, we may venture to assert, is scarcely to be found elsewhere in History, and there is no probability that it could have existed, more especially in such barbarous and tumultuous times.<sup>1</sup>

But, between the Golden Age of Solomon, and the origin of the Levitical system under Josh-iah, it was necessary to insert a long line of Melachim, in order to place the former at a sufficiently remote era. The present poverty of the Judæan people had to be reconciled with those dreams of an imaginary magnificence, which, to be at all probable or credible, must belong to a period of remote antiquity.

The extravagances of Solomon's reign left the Israelites with a load of taxation, which they were unable to bear. A permanent revolt of the Ten Taborian tribes against the autonomy of Judah was the immediate consequence.

Jerobo-am, the son of Nebat,<sup>2</sup> had been banished to Egypt by Solomon, for intriguing with the Nabi Achi-jah, called the Shilonite.<sup>3</sup> The ruling King of Egypt, Shishaq, (who cannot be identified with Sesenchosis, the Bubastite of the twenty-second Dynasty),

<sup>1</sup> Note 200.    <sup>2</sup> Note 147.    <sup>3</sup> Note 148.

protected Jerobo-am, until he was recalled to Shechem to head the revolt of the Ten tribes.

The tribes begged of Rechobo-am, the son of Solomon, to reduce the rate of taxation; but Rechobo-am answered, "My father chastised you with whips, but I shall chastise you with scorpions." The reply was the war-cry, "What have we to do with David? To your tents, O Israel!" The Israelites stoned the tax-collector to death; Rechobo-am fled to David, (City) and the ten tribes separated from Judah never to reunite.<sup>1</sup>

Jerobo-am was a "mighty man of valour." Having clothed himself with a *new* garment he met Achi-jah (brother of Jah), in a field alone. Achi-jah took the *new* garment, and divided it into *twelve* pieces, and he said to Jerobo-am, "Jehovah has given *ten* tribes to thee, and Solomon shall have *one* tribe." The Kohanim prevented Rechobo-am from commencing a civil war to recover the revolted tribes.

As rulers of the Ten Tribes of Israel, we find a list containing Seven dynasties in 260 years, and three rulers in less than eight months' duration. This is apparently more probable than the Judæan catalogue, if there were not obviously the intention of loading Israel with the discredit of frequent revolutions. The Judæan annals in vain attempt to conceal the extinction of the direct line of David after a few generations, although distinctly announced.

In the Ten tribes, we find the following names assigned as Rulers:—

<sup>1</sup> Note 149.

Jerobo-am, son of Nebat,	for 22 years.
Nadab, " Jerobo-am,	2 "
Baasha, " Achi-jah,	23 "
Elah, " Baasha,	2 "
Zimri, (7 days.)	
Omri,	12 "
Ach-ab, son of Omri,	22 "
Achaz-iah, " Ach-ab,	2 "
Jehoram, " "	12 "
Jehu, " Jeho-shaphat	28 "
Jeho-achaz, " Jehu,	17 "
Jeho-ash, " Jeho-achaz,	16 "
Jeroboam, " Jeho-ash,	41 "
<i>Omitted,</i>	12 "
Zechar-iah, son of Jerobo-am,	6 m.
Shallum, " Jabesh,	1 m.
Menachem, " Gadi,	10 years.
Peqach-iah, " Menachem,	2 "
Peqach, " Remal-iah,	20 "
<i>Omitted,</i>	9 "
Hoshea, son of Elah,	8 "
First captivity to Assyria, B. C. 721.	

Although the Israelites and Judæans were under separate Melachim, the relations of the people were intimate and national, and the separation was chiefly political. Rechobo-am mustered 180,000 warriors of Judah, but nothing was attempted. The Kohanim wished to make Zion and David a holy city, consecrated to the worship of Jehovah alone, and to expel

the rival religions, which Solomon had maintained; and they appeared to favor the separation.

Jerobo-am fixed the seat of his government at Shechem, between Mounts Ebal and Garizim, and proclaimed toleration for all religions; he opposed the institution of any caste of Priests claiming to be "Sons of Levi;" he raised places of worship at Dan and Beth-el, and established an annual Cattle Fair or Festival on the 15th day of Yacham, (April-May) at which time he offered sacrifices.

It has been the misfortune of the Ephraimites, Shechemites, and other Israelites, with the later Samareitans, that their Legends have been written for them, by their rivals and enemies the Priests and Levites of Judæa and Jerusalem. Jerobo-am is accused of having erected two calves of gold, (the Egyptian Bull Apis),—one in Dan, and the other in Bethel, and of saying to the Israelites, "Behold thy Gods, O Israel! which brought thee up out of the land of Egypt," and of selecting priests from the lowest of the people, that is, they did not belong to the sacred caste of Levi.

A sacerdotal Legend has been introduced into the sacred books for a special purpose. A stranger Kohen, or holy man, without a name, under a vow of abstinence foretells that a future Melech, to be born of the house of David, and to be named Josh-iah, shall offer *Human Sacrifices* of false Priests, upon the altar on which Jerobo-am was then sacrificing at Beth-el. Jerobo-am put out his hand to seize the holy stranger, when the hand withered. The Kohen

prayed for its restoration, and the Melech recovered from his paralysis. The altar was then supernaturally rent asunder, and the ashes were poured out. According to the Chronology, this happened about 360 years before Josh-iah was born.

The Legend then proceeds to relate that the anonymous Holy stranger was followed by an old Nabi, also without a name, for the purpose of inducing the Holy Man to break his Vow, by taking some refreshment; because, "as the Nabi *falsely said*, he had seen a Melach, or Angel." The Holy Man having broken his Vow, by taking bread and water, was then "met by a Lion and slain, and his Ass stood by, and the carcase stood in the way," and the old Nabi "saddled his ass, and found the carcase standing in the way, the Ass and the Lion standing by the carcase, the Lion had not eaten the carcase, nor torn the Ass." The Nabi then buried the body, and mourned, saying, "Alas, my brother!"

After such a graphic detail of minute circumstances, who can doubt that the abstemious Lion was a minister of divine vengeance for breaking a Vow? or who can disbelieve the reality of that *precise* prediction, or that bursting of the altar, or that paralyzed hand?—still less can he doubt that *Human Sacrifices*, consisting of the Priests of rival Religions, have been sanctioned and required by *divine authority*? It is, however, one of the favorite artifices of composition in all ages, to amuse and captivate the readers by a minute and interesting detail, and to divert their attention from the main object of the narrative.

Jerobo-am's son is sick, and the wife of Jerobo-am is sent to consult the Nabi Achi-jah, (brother of Jah), who is now blind. He recognises the woman by her step, and foretells that the sick child is the only one of Jerobo-am's family, who will die a natural death; because Jerobo-am had tolerated the rival religions, or in Hieratic language "had made Israel to sin." Jerobo-am was Melech for twenty-two years, and his son Nadab succeeded him.

Meantime Rechobo-am of Judah had been invaded by Shishaq, king of Egypt, who plundered Zion, and David (city), "took away the treasures of the Temple,—of the Melech's house, and all the shields of gold which Solomon had made." It has already been surmised that these articles never existed. Rechobo-am prudently replaced them with shields of brass or copper, which the guard bore, but did not seem able to defend. If the army of Rechobo-am had ever existed, and if those 180,000 warriors had not been merely a flattering exaggeration, no force likely to come from Egypt could have plundered the temple; but every thing in the narrative seems shadowy and unreal. The King Shishaq has long been an unsolved puzzle to the interpreters of Egyptian Hieroglyphics. However posterity is given a plausible explanation for the absence of all that Legendary gold, which, if it had been Historical, might have alleviated the well-known poverty of the ancient Israelites.

We shall now proceed, in the first place, to follow the Legends of the Ten tribes of Israel, which con-

tained the more wealthy and liberal portion of the people, in constant intercourse with Sidon, and the cities of the sea-coast, professing toleration for all religions, and opposed to any caste of Priests. From this body the more liberal Prophets emanated, who showed an aversion for ceremonial sacrifices, feasts, and offerings. Frequent revolutions overturned the ruling families and were followed by the destruction of all their kindred and party. Unfortunately, after the capture of the Temple on Mount Garizim by Joannes Hyrcanus, the Israelite Legends were composed and preserved only by Judæan rivals, who were thus enabled to represent *themselves* as foretelling every thing that happened, and, as making every circumstance to happen, *usque ad nauseam*, to fulfil the prophecy previously announced in the same narrative.

Nadab, son of Jerobo-am, reigned for two years, and fell by a conspiracy, while besieging Gibbethon of the Philistines.<sup>1</sup>

Baasha, son of Achi-jah (Brother of Jah), fulfilled the prophecy of the Nabi Achi-jah, by killing all the descendants of Jerobo-am. This Melech, as well as the preceding, had maintained the worship of the Golden Calves. The Nabi Jehu was sent to foretell the violent death of all Baasha's descendants, because of his toleration and "because he had killed" the descendants of Jerobo-am, although Baasha only executed the sacred decree under the prophecy.<sup>2</sup>

Elah, the son of Baasha, was killed at a drinking party by Zimri, who destroyed all the *posterity* and

<sup>1</sup> Note 150.

<sup>2</sup> Note 151.

friends of Baasha in order "to fulfil the prophecy of the Nabi Jehu."<sup>1</sup>

Zimri ruled only for *Seven* days. His usurpation was repudiated by the army, who elected their captain Omri to be Melech. Omri besieged Zimri in Tirzah, where resisting to the last, Zimri was burnt with the Melech's house.<sup>2</sup>

Omri, after putting down the revolt of one Tibni, ruled in Tirzah, where the worship of the Bull Apis was maintained. Omri bought the hill of Samareia from Semer for two talenta of silver, and built the city, calling it Semeron,—the same as Samareia (Σαμάρεια) of the Greeks.<sup>3</sup>

Ach-ab, the son of Omri, ruled for 22 years,<sup>4</sup> and married Je-ze-bel, the daughter of Eth-baal, King of Sidon.<sup>5</sup> Both Achab and Je-ze-bel were attached to the worship of the sun (Baal); and in consequence they were offensive to the followers of the Jehovan culture, which was adopted only by 7000 persons in all Israel (1 Kings xix. 18); but religious feelings ran high. The Nabi Eli-jah raised a tumult, and put to death 450 prophets of the rival religion; Eli-jah then fled to the Southern Desert, and was the Hero of several remarkable incidents on Mount Choreb.<sup>6</sup> Chaza-el, the servant of Benhadad, Melech of Damascus, was excited against his master by Eli-jah,<sup>7</sup> who also stirred up Jehu against Ach-ab, Melech of Israel, by anointing Jehu with oil, and declaring him Melech

<sup>1</sup> Note 152.    <sup>2</sup> Note 153.    <sup>3</sup> Note 154.    <sup>4</sup> Note 155.

<sup>5</sup> Note 156,    <sup>6</sup> Note 157,    <sup>7</sup> Note 158.

by "divine command;"<sup>1</sup> after which Eli-jah resigned in favor of another Nabi Eli-sha.<sup>2</sup>

The building of Jericho was assigned to a Mythical personage, Chi-El, (Living El), of Beth-El (House of El), to fulfil a prophecy. Jericho has already appeared in the Legend of Eglon and Ehud, as "the City of Palm Trees," and David's messengers had been "sent to Jericho;" but we are informed by the Legend of Eli-sha what kind of a place Jericho really was. (2 Kings ii. 19.)

Samareia was besieged by Benhadad, Melech of Damascus, but, being surprised by a sally of the besieged, he was compelled to retreat. Next year Benhadad returned with a large force of horses and chariots; avoiding the hills, he advanced by the Saronatic plain to Apheq. After *seven* days, the Israelites attacked the Syrians, and killed 100,000 footmen in one day. The rest fled to Apheq (the fort) where they were able to find a wall large enough to fall upon 27,000 of the fugitives. The explanation of this mysterious affair has not been attempted by the Commentators, one of whom feebly suggests an earthquake. Benhadad sued for peace, which was granted by Ach-ab; and, in so doing, he displeased the party of the "Sons of the Prophets."

The Legend of the man killed by a Lion, because he refused to smite his neighbour's cheek, is too puerile for criticism, and it serves to show that the parties opposed to Ach-ab were not at that time deserving of much consideration.

<sup>1</sup> Note 159.    <sup>2</sup> Note 160.

The narrative now proceeds to consider the sacerdotal Legend of Naboth, the Garden.<sup>1</sup>

Naboth of Jezreel was the owner of a Vineyard, or Garden (Naboth) near the Melech's house, and declined to sell his property when requested to do so by Ach-ab. This mortified the Melech Ach-ab so much that he *refused to eat*. Then the Queen Jezebel of Sidon, having procured the Melech's seal, wrote to the Elders of Jezreel, desiring them to accuse Naboth of treason and *blasphemy* by means of *two* false witnesses,—that Naboth was to be found guilty and then stoned to death. This was done, and immediately Ach-ab took possession of the Garden.

So atrocious a deed brought upon Ach-ab the divine vengeance, represented by Eli-jah, who pronounced the following

#### ORACLE.

In the place where Dogs licked the blood of Naboth  
 Shall Dogs lick thy blood,—even thine.  
 Thy posterity shall perish, and the Dogs  
 Shall eat Jezebel by the wall of Jezreel.  
 Sons of the City,—the Dogs shall eat.  
 Sons of the Field,—the Vultures shall eat.

Ach-ab then humbled himself, fasted, wore sackcloth, tore his clothes, and made external signs of the most abject submission to the divine Nabi. Upon which Eli-jah feeling gratified at the sight of the Civil and Military power prostrate before the Sacerdotal, pointed out that these evils could *only* happen in his son's days, and not in his own.

<sup>1</sup> Note 161.

The primary object of this Legend is sufficiently obvious; on the one hand to glorify the Nabi Eli-jah, and on the other to vilify Ach-ab for protecting the rival religious culture. Je-ze-bel is anathematized for being a "strange woman" from Sidon, and a protector of the Sun-worshippers. Then, it is highly improbable that such a circumstantial letter, as that of Je-ze-bel, could have been written to the Elders of the city, although such instructions might be given verbally, and in general terms privately to a confidential officer; and it is not explained how Eli-jah could return to Ach-ab and Je-ze-bel, after his affair with the 450 Priests of Baal. Although it is by no means improbable that a barbarous Melech might put a citizen to death without sufficient cause under the forms of law, and appropriate his estate; yet the obvious fact, that a story is told in order that a prophecy may be fulfilled, destroys the credit of both, as they form portions of the same narrative.

The explanation of this Legend agrees very much with that previously given in reference to the corresponding story of David and Bath-sheba. The Melech Ach-ab is represented as committing an atrocious crime, in order to bring the Military and Civil authority under the lash of the Kohanim; and upon submission to their rebuke, and the showing of contrition for the crime, with due acknowledgment of the Sacerdotal power, the punishment is remitted by them to the guilty party, and the innocent posterity are made the victims. We shall see shortly how the narrative is forced in the most improbable manner, in order to fulfil the prophecies.

Ach-ab joined with Jeho-shaphat, Melech of Judah, in an expedition against Benhadad of Damascus. At the battle of Ramoth-gilead an arrow penetrated the joints of Ach-ab's breastplate, and occasioned his death. The name of Jeho-shaphat is sufficient to explain Etymologically, that this was a "judgment of Jeho."

But it had been foretold by the Oracle that Ach-ab's blood should be licked up by Dogs, *at the place* where Naboth had been stoned to death, and Ach-ab was killed at the battle of Ramoth-gilead, which is forty-five miles distant from Jezreel. If the facts differ from the prophecy, so much the worse for the facts; as, at all hazards the credit of the Oracle must be maintained. We are therefore informed that Ach-ab's blood flowed upon his chariot, and that after the chariot had crossed the River Jordan, and had travelled for forty-five miles, exposed to the sun and dust, it was washed in the pool of *Samareia*, and that Dogs were waiting *there* to lick up the washings. But Jezreel, where Naboth was killed, is about twenty miles distant from Samareia; thus even with its obvious subterfuge, the narrative fails to fulfil the conditions of its own problem or prophecy.

The whole story of Naboth (the Garden), the Dogs, Ach-ab, and Je-ze-bel has the appearance of being merely a sacerdotal Legend, intended for the glorification of the prophet Eli-jah, dictated by religious animosity, and destitute of all Historical foundation; while the knowledge shown of the Law against Blasphemy confirms the late date of the Legend, and

refers it to Jerusalem. (Lev. xxiv. 16—Deut. xix. 15.)

Achaz-iah, son of Ach-ab, ruled for two years only, and supported the religion of Baal.

Jeho-ram, son of Ach-ab, ruled for twelve years. It seems that Mesha, Melech of Mo-ab, was in the habit of paying a yearly tribute of 100,000 lambs, and 100,000 rams, with the wool. This excessive tribute Mesha rebelled against, and Jeho-ram invited Jeho-shaphat, Melech of Judah, to join in an expedition against Mesha of Mo-ab.<sup>1</sup> *Three* Melachim marched to the wilderness of Edom, for *seven* days, as the Melech of Edom accompanied them. The water failed, the king of Edom not knowing his own country.

Eli-sha, the Nabi, was produced for the purpose of glorification, and *after a minstrel had played* before Eli-sha, he was able to foretell a supernatural supply of water. Next morning, although there had been neither rain, nor storm, the whole country was filled with water. The sun shone upon the water, and the Mo-abites saw the water red as blood. The name Mo-ab (Water-father) suggests this Legend; while the details are evidently derived from the Optical illusion, known as the Mirage, not unusual in the Great Desert. The Israelites laid the country waste, the Melech of Mo-ab sacrificed his *eldest* son as a burnt offering on the city wall, and the allies departed in disgust.

Meantime Chaza-el, incited by Elijah, had assassinated Benhadad, and was now the Melech of Damascus. Jeho-ram, accompanied by his relative

<sup>1</sup> Note 162.

Achaz-iah, Melech of Judah, fought against Chaza-el; Jeho-ram was wounded in battle, and lay sick at Jezreel. The Nabi Eli-sha incited Jehu to rebel and kill both the Melachim of Judah and Israel, in order to fulfil Eli-jah's prophecy against the house of Ach-ab; at the same time, Eli-sha repeated the prophecy that the Sidonian princess Je-ze-bel should be "eaten by Dogs." The two Melachim were at Jezreel, and when Jehu approached the tower of Jezreel with hostile intent, the watchman recognised Jehu, because "he drove furiously." (2 Kings ix. 20.)

Jeho-ram was then killed by Jehu, and his body was cast on *the land* of Naboth, the Jezreelite, in order to fulfil another prophecy, in which retributive justice is supposed to be materialized by the blood of Ach-ab's son falling on the *same plot* of ground with the blood of Naboth. But Naboth (the Man), had been killed *out of the city*, and not at Naboth, (the Garden) near the Melech's house. Achaz-iah, the Melech of Judah, was also killed by Jehu, for no apparent reason, but to fulfil the prophecy, as he was the grandson of Ach-ab, and only by the mother's side.

Jehu returned to Jezreel, and seeing Queen Je-ze-bel at a window, "with her head attired and her eyes painted," (probably with sulphuret of antimony), he ordered her to be thrown out by the chamberlains. Jehu *trod* the Queen *under foot*, and then went in to dine. After dinner, Jehu thought that the body of Je-ze-bel ought to be buried, "as she was a King's daughter;" but the servants could only find "a skull, the feet, and the palms of the hands."

This barbarous Legend of Je-ze-bel has been the popular model and authority for many similar atrocities perpetrated upon illustrious females, in modern times by religious and political fanatics, who, mistaking the narrative as a Historical example for imitation, have recognised a divine authority for their crimes. The term "Je-ze-bel" has actually been frequently applied to those unfortunate women by their fierce and cruel opponents.

The gross improbabilities in the Legend of Je-ze-bel are but too apparent. Any woman, not to say a Queen, treated in this indecent and cruel manner, in the middle of any town or village, would draw around her body a crowd of sympathizing friends and exulting enemies; and the noise and excitement of the crowd would drive away every prowling Dog to a considerable distance. The portions which remain of the Queen's body are detailed in a precise manner, according to the usual practice of writers of fiction, to amuse the reader, and to draw his attention away from the inconsistencies of the story. Indeed, the detail of those human remains is so very exact that we might calculate,—How many village curs would be required to devour the missing portions of a Princess, while a Melech is taking his dinner?—only it is not explained what became of the principal bones of the skeleton, which no Dog, Wolf, or Jackal could conveniently have devoured. However, as Queen Je-ze-bel was doomed prophetically to be devoured by Dogs, who can doubt that *forty-two* of those useful animals were in waiting to fulfil the prophecies

and execute the anathemata of the illustrious Oracles?

Je-ze-bel, of Sidon, was represented as a foreigner and a woman, and she adhered faithfully to the religion of her friends and countrymen. The crime laid to her charge can be sufficiently explained, as the necessary basis to sustain the legendary vengeance. Je-ze-bel, (*Where-now-is-Baal?*) appears, however, to be only the Eponomus, or Legendary representative, for the worship of Baal-shemesh, which the Hierarchy were anxious "*to tread under foot.*"

The sons of Ach-ab, *Seventy* in number were all slain; their heads were put into baskets, which lay in two heaps at the entrance of the gate, followed by the slaughter of Jeho-ram's relations and friends, in a fashion worthy of Nana Sahib, or the rulers of Dahomey and Ashantee, in order that the prophecy of Eli-jah against the house of Ach-ab might be fulfilled beyond all doubt or cavil.

Jehu also killed *Forty-two* brothers of Achaz-iah, Melech of Judah, at the shearing house near Samareia. They had all arrived together from Judæa at this particular time, in one party, to pay a visit, without an escort, apparently for the express purpose of being killed, through the fear that any of Athal-iah's children should be said to have escaped the prophetic doom. It was not possible that the brothers could all have been Athal-iah's children, but the anathematic number *Forty-two* was fulfilled, as well as the prophecy.

Jehu, son of Jeho-shaphat, (Jeho's judgment), commenced his reign in the interest of the divine Oracles, and proceeded to execute their sanguinary decrees. He ruled for twenty-eight years, or four times *seven*. Collecting all the priests of Baal, in the temple of the Sun, under the pretence of sacrificing, Jehu religiously massacred both the Priests and the worshippers, destroying and burning the images. This gained for Jehu the approbation of the Kohanim, who, however, could not induce him to abolish the Golden Bull worshipped at Beth-el and Dan ; because it was the Hieratic policy to represent *idolatry* as having been *always* prevalent among the great body of the Israelites. For which reason, the oracle of the Kohanim informed Jehu, that his posterity should be Melachim, for *four* generations and no longer. Chaza-el of Damascus, another sacerdotal avenger, laid the country waste to the East of the Jordan.

Jeho-achaz, son of Jehu, ruled as Melech for seventeen years over Israel. Being much oppressed by Chaza-el, Melech of Damascus, and Benhadad his son, the Israelite army was reduced to 10,000 men, fifty horses, and ten chariots.

Jeho-ash, the son of Jeho-achaz, ruled for sixteen years, and fought successfully against Amaz-iah, Melech of Judah.

Chaza-el of Damascus died, and his son Benhadad succeeded as Melech. Jeho-ash recovered the places taken from his father, and defeated Benhadad *three* times, to fulfil the last prophecy of Eli-sha.

Jerobo-am II. son of Jeho-ash ruled Israel for forty-one years and continued to tolerate all religions. Jerobo-am extended his territory from Chamath to the Sea, and listened to the Prophecies of Jonah, (the Dove), son of Amittai, (Truth).

Zachar-iah, son of Jerobo-am, reigned only for six months, and was assassinated by Shallum, who succeeded as Melech, thus fulfilling the Oracle,—that Jehu's posterity should rule only for four generations.

Shallum, son of Jabesh, ruled only for one month.

Menachem, son of Gadi, ruled for ten years in Samareia, and was tributary to Pul, King of Assyria, who taxed the country heavily.

Peqach-iah, (Jah sees) son of Menachem, ruled for two years. This Melech supported the popular religion, and fell in a conspiracy.

Peqach, (wide-awake) son of Remaliah, ruled for twenty years. In this reign an expedition from Assyria, under Tiglath-pileser, plundered the country of Naphthali, Galilæa, the Northern and Eastern portions of Israel, carrying away many captives into slavery. Peqach was also slain in a conspiracy.

Hoshea, son of Elah, ruled for eight years, and was tributary to Shalman, King of Assyria, for several years; but as Hoshea had formed a correspondence with So, a king of Egypt unknown to History, and had ceased to pay the tribute, Samareia was besieged for *Three* years, when it was captured by Shalman, and the principal inhabitants were said to have been removed to the cities of *the Medes*,

who, however, were then unknown as a separate people.

It was asserted by the Hierarchy, that the whole of the Israelite nation had been removed and that only the tribe of Judah had remained; but this is evidently a Levitical exaggeration. No force that a King of Assyria was likely to send across the Desert, could remove an entire people, when they might easily take refuge in the fastnesses of Mount Lebanon, or retreat into the Desert, or into Judæa, Idumæa, Egypt, or the cities of Phœnicia. Besides, it is evident that, upon the destruction of a portion of a city-wall, followed by a successful assault, the place would be abandoned by the unwarlike portion of its inhabitants until repaired, and only a limited number of slaves would at any time be profitable to the captors. In ancient History, it is by no means uncommon to hear of whole cities being destroyed, or carried into captivity, and yet shortly after being in full vigour, as if nothing had happened.

The Kohanim declared that the capture of Samareia had occurred because Jerobo-am had established the worship of the Bull Apis, and had separated himself from Judæa; but this first captivity would probably not exceed several hundred persons exiled from Samareia and the surrounding country. It was declared by the Judæans that the places of these captives had been occupied by strangers from Babylon, Cuthah, Ava, and other remote places. But the reproach that Samareia was re-peopled by Cutheans, probably had no more foundation, than what arises

from the jealousy of rival cities, in which, if of any considerable size, a foreign quarter is always to be found.

The statement made, that the National Deity had sent Lions, which killed some of the Cutheans, and that the latter applied to the King of Assyria to send them a Priest, who knew the manner of the god of the land, and who was to prevent the Lions from killing the people,—is of course merely a puerile Legend.

The Samareitans were censured by the Levites of Jerusalem for worshipping their own gods in the Assyrian manner, although they feared Jehovah; in fact, with indulging in a general Polytheism, wherein Jehovah was classed as one among many other deities. These Israelites refused to obey the Levitical law in all its branches, and disowned the sacred caste of Priests, called "Sons of Levi." It was probably only the religious animosity of the rival Priests of Jerusalem, which suggested the accusation that the Samareitans used public idols, that they sacrificed their children on the public altars, and had adopted most of the licentious manners of the heathens,—all of which practices had gradually fallen into disuse, through the progress of civilization in the surrounding nations. There is no distinct Historical evidence that Samareia and its people were ever destroyed, or that the ten tribes were ever lost; but on the contrary their descendants are shown to have continued in existence tributary to the great nations. (Nech. iv. 2. Ez. iv. 10)

We now return to the tribe of Judah, as it stood after the death of Rechobo-am.

Abi-jam, son of Rechobo-am ruled Judah for *three* years.<sup>1</sup>

Asa, son of Abi-jam, ruled for forty-one years, and declared for the worship of Jehovah.<sup>2</sup> Maachah, the mother of Asa, was publicly reproved for worshipping Ash-Toreth, and her idol was burnt by the brook Qidron (the Dirty). Asa did not venture to remove the high-places. Being on indifferent terms with Baasha, Melech of Israel, the latter commenced building the fort of Ramah, at the very gates of the city of David, to prevent excursions into the territory of Israel. Asa sent a large subsidy to Benhadad, Melech of Syria, to induce him to make a diversion in favor of Asa, by attacking the tribe of Naphthali. This compelled Baasha to cease fortifying Ramah, and to return to defend his own country. The Judæans quickly demolished Ramah, and carried away the materials.

Jeho-shaphat, son of Asa, reigned for twenty-five years in Judah, and made an alliance with Ach-ab, Melech of Israel. Jeho-shaphat accompanied Ach-ab to battle against the Syrians. They fought at Ramoth-gilead, and Achab was killed. Jeho-shaphat favored the worship of Jehovah; but the high-places could not be removed, because the main body of the people continued to offer incense and sacrifices to the deities of the Aborigines.<sup>3</sup>

<sup>1</sup> Note 163.

<sup>2</sup> Note 164.

<sup>3</sup> Note 165.

Jeho-ram, son of Jeho-shaphat, ruled over Judah for eight years. Athal-iah, the daughter of Ach-ab, Melech of Israel, had married Jeho-ram, which circumstance tended to confuse the conflicting prophecies in favor of David's posterity, and against Ach-ab's descendants. The narrative is evidently adjusted to prevent this commingling of Genealogies, as in the former instance of Saül's daughter Michal.<sup>1</sup>

The Edomites threw off their allegiance to the tribe of Judah, and declared their independence. Jeho-ram fought against the Edomites, but without result. Libnah revolted at the same time.

Achaz-iah, the son of Jeho-ram by Athal-iah, the daughter of Ach-ab, ruled over Judah, during only one year.<sup>2</sup> Achaz-iah accompanied Jeho-ram, Melech of Israel, against Chaza-el, Melech of Damascus, and they fought at Ramoth-gilead, where Jeho-ram was wounded, and Achaz-iah visited Jeho-ram at Jezreel, where he was sick. Thus, the two principal parties, both descended from Ach-ab, are brought by the narrative to Naboth, the Garden at Jezreel. Achaz-iah, of course, was killed by Jehu, that he might fulfil the Prophecy of the Nabi Eli-jah against Ach-ab's descendants.

Athal-iah, the mother of Achaz-iah, then sought out all of David's descendants, or in Hieratic language "the seed of the kingdom," and she *destroyed them all*. Athal-iah ruled for six years<sup>3</sup> and, in the *seventh* year her government was overturned by a conspiracy of the Kohen Jeho-iada.<sup>4</sup> The first act

<sup>1</sup> Note 166.    <sup>2</sup> Note 167.    <sup>3</sup> Note 168.    <sup>4</sup> Note 169.

of the Kohen was to slay the Queen Athal-iah; his second sacerdotal action was to seize Mattan (Given) the Priest of Baal, and to offer him up as a Human Sacrifice, before *the altar of Jehovah*. The worship of the Sun was then desecrated, its altars and images were destroyed.

All the known descendants of David's family being extirpated, the pious arrangements of the Kohen Jeho-iada produced a concealed descendant *seven* years old, named Jeho-ash, to continue the sacred race.<sup>1</sup> This child was said to be a son of Achaz-iah, and to have been "stolen from the king's sons slain," by a daughter of the Melech Jeho-ram, and granddaughter of Jeho-shaphat (Jeho's judgment). This divine female was appropriately named Jeho-sheba, (Jehovah's Oath), in allusion to the prophecy of the Nabi Nathan. (2 Sam. vii. 16.) Jeho-ash reigned for *Forty* years; yet he was the great grand-son of Ach-ab, and thus the Hierarchy themselves inadvertently negated all their own Prophecies against the posterity of Ach-ab!<sup>2</sup>

We are now informed that the Priests had appropriated the offerings of the people to their private use, and had neglected to keep the temple in repair; that a chest, with a hole in the lid, was placed at the door to receive the collections, which were then applied to their proper purpose, by the Scribe of the Melech, and the High Priest jointly. This is evidently an arrangement belonging to a more advanced state of society. The Legend appears to be altogether

<sup>1</sup> Note 170.    <sup>2</sup> Note 171.

innocent of intending to cast any imputation upon the Priests:—the statement is inserted here, for another purpose, and is composed in anticipation of a future incident—the discovery of the Law.

Chaza-el, Melech of Damascus, invaded the Philistines and threatened the City of David; but Jeho-ash diverted this invasion by handing over a handsome supply of treasure. The weak tribe of Judah was a usual resort for plundering hordes. Jeho-ash was murdered in the fort of Millo, by two of his own officers, and was buried *with his fathers* in the City of David.

Amaz-iah, son of Jeho-ash, ruled over Judah for twenty-nine years,<sup>1</sup> and put to death the murderers of his father. The Edomites to the number of 10,000 men were slain in *the Valley* of Salt, and a fort called Elah (the Strong) was captured. Amaz-iah sent a challenge to Jeho-achaz, Melech of Israel, and the two Melachim fought at Beth-shomesh, where the Judæans were entirely defeated. The City of David was captured, its defences broken down, and the temple was plundered of what little had been left by Chaza-el. A conspiracy was formed against Amaz-iah, and he fled to Lachish, where he was slain; but his body was brought on horses and buried *with his fathers* in the City of David.

Uzz-iah, or Achaz-iah, son of Amaz-iah, ruled Judah for fifty-two years, one of those long periods so convenient for the genealogists.<sup>2</sup> The deeds of Uzz-iah are described in the precise words applied to

<sup>1</sup> Note 172.

<sup>2</sup> Note 173.

the actions of his son Jo-tham. Uzz-iah was represented as being afflicted with Leprosy, and being *unclean*, as living in a separate house. The long reign, destitute of incidents, required this explanation; but the high-places remained as before.

Jo-tham, son of Uzz-iah, ruled Judah for sixteen years,<sup>1</sup> and favored the worship of Jehovah, by building an upper gate for the temple; but the high-places for the worship of other deities still remained, to the great disgust of the true Believers.

Achaz succeeded his father Jo-tham, as Melech of Judah, and ruled for sixteen years.<sup>2</sup> The idolatrous practices of Achaz are denounced as being abominable. His son was publicly sacrificed, and Achaz used the high-places, the hills, and every green tree, for burning incense, and other rites. Peqach, Melech of Israel, with Rezin, Melech of Syria, besieged Achaz in the City of David, killed many of his people, and took numerous captives, but the city could not be captured. Public opinion in Samareia would not permit the Judæan captives to be retained in slavery; they were clothed and restored to liberty. Achaz, finding himself unable to maintain his independence, sent an embassy to Tiglath-pileser, king of Assyria, declaring his allegiance, and presenting a subsidy to induce the king to make a diversion in favor of Achaz. The king of Assyria captured Damascus, and relieved Achaz from his state of siege. Achaz visited Tiglath-pileser at Damascus, and took the model of a Syrian altar, which he ordered the

<sup>1</sup> Note 174.

<sup>2</sup> Note 175.

Kohen Uri-jah to set up, on the narrow ridge of Mount Shelem. Achaz changed the order of the sacrifices, removed some of the sacred vessels, and arranged religious matters on the model of the Assyrian culture at Nineveh.

Chezeq-iah (Hezekiah), son of Achaz, ruled for twenty-nine years over Judah,<sup>1</sup> and attempted to remove the high-places, breaking images and cutting down the groves of Ash-Erah and Ash-Eroth. Chezeq-iah also destroyed Nechushtan, or the Brazen Serpent.<sup>2</sup> This is the first time we find that culture mentioned, and it is stated that *unto those days* the Israelites burned incense to the Brazen Serpent. If this be so, it is very singular that the worship of the Serpent was never denounced or alluded to on any former occasion, although that superstition was widely diffused over Central Asia. Chezeq-iah threw off his allegiance to the king of Assyria, and drove the Philistines to the gates of Gaza.

Sennacherib, king of Assyria, being about to attack Egypt, passed through Judæa. Chezeq-iah submitted to the Assyrians, and agreed to pay a tribute of thirty talenta of gold, and 300 talenta of silver, (or about £308,400,) to raise which amount Chezeq-iah stripped the temple of its gold ornaments, and emptied his treasury. Sennacherib proceeded on his expedition against Egypt, where, according to Herodotus (II.), he was defeated by Sethon, Priest of Ptah, at the head of a disorderly crowd of people. For, the Assyrians found that an infinite number of Field-rats

<sup>1</sup> Note 176.

<sup>2</sup> Note 177.

had gnawed the quivers, bows, and thongs of the warriors' shields in pieces during the night, as though the Assyrians had no night-patrols. Next morning, the Assyrians were obliged to flee with loss and confusion. Herodotus saw a statue of Sethon, in the temple of Ptah, with the figure of a Rat in its hand, and the inscription "Whoever beholds me, learn to be religious." Such was the Egyptian Legend. The Judæan Legend was more serious; for when the army of Sennacherib appeared before the City of David, which did not stand in the line of retreat, an Angel of Jehovah came out in the night and killed 185,000 Assyrians, "and when they arose early in the morning, behold they were all dead corpses." (2 Kings xix. 35.)

After these remarkable events Chezeq-iah was very sick with a boil, and was given over by his friends; but the Nabi Isaiah advised Chezeq-iah to apply figs, which cured the boil, and Chezeq-iah was able to be out on the *third* day, which added fifteen years to the Melech's life, as he might otherwise have died. This trifling incident, when put into Hieratic language, was made a matter of serious glorification for the Nabi Isaiah, who shortly after proved his supernatural power in a still more remarkable manner.

Chezeq-iah was asked by the Nabi Isaiah whether he would prefer to have the shadow, on the Sun-dial of Achaz, go back *ten* degrees, or go forward ten degrees. The Melech naturally thought that it was a very easy matter to lose time, but not quite so practicable to gain it again; so says he, "Let the

shadow return backward ten degrees." The Nabi Isaiah then cried to Jehovah, and the shadow on the Sun-dial of Achaz *went back* ten degrees.

According to the Astronomy of the ancients, the Earth was an extended and immovable plain, sustaining the celestial vault; and all the apparent motions of the heavenly bodies were considered as being really performed upon the spherical surface, or solid arched vault of the heavens. It is evident that this idea was fallacious, because the Sun, Moon, and Stars are not at the same distance from the observer. The unaided human Eye has no accustomed object to compare with the celestial bodies, and the uninstructed Mind is thus led to suppose them to be all equally distant. The spherical or vaulted appearance of the heavens is merely an Optical illusion, and the apparent limits of that infinite Space belong only to the human Eye, which attempts to penetrate the delusive barrier.

It was evidently the intention of the Legend to confound the Sun-worshippers of Baal, by arresting their god in his course, and, by obliging him to move backwards to prove the influence of the Nabi Isaiah, with the superior power of Jehovah.

For the benefit of those intelligent few, who are inclined in modern times, to receive the narrative of the Dial of Achaz as Historical, we would wish to point out that this apparently trivial operation involved the instantaneous existence of a Force sufficient to destroy the rotatory motion of the Earth on its axis from West to East;—also, the instantaneous

impress of a second Force equal to the former, and sufficient to give the Earth a new rotatory motion from East to West:—then, after the motion had continued for ten degrees, the instantaneous impulse of a third Force, equal to the former, and sufficient to destroy the rotatory motion of the Earth in the new direction;—and finally, the instant impulse of a fourth Force sufficient to restore the original rotatory motion of the Earth on its axis from West to East. The Sciences of Dynamics and Physical Astronomy demonstrate the Mathematical conditions necessary to execute these phenomena; and prove the necessity for the instantaneous appearance of vast Cosmical Forces, for which no Physical causes have been assigned. The alteration in the System of the Universe which all this implies, may be calculated by any one conversant with Dynamical Problems. (Laplace, *Mécan. Céleste*,—Newton, *Princip.*—Whewell, *Dynam.*, etc.) But the notion of *moving the Earth* was neither understood nor contemplated by the Legend, intent solely on *stopping the Sun*.

The mistake of Chezeq-iah in confounding Time with its sidereal measure, must be excused; as he built a cistern, and made a conduit for bringing water into David (City);—objects which probably lay more within the limited power of a Judæan Melech than interfering with the motion of the heavenly bodies. The dial of Achaz, being now old, and its steps or degrees probably out of repair, the Nabi Isaiah could have found no difficulty in *moving the shadow*.

Manasseh, son of Chezeq-iah,<sup>1</sup> ruled Judah for fifty-five years,—one of those long periods so useful to assist the annalists in reconciling themselves with History, when troubled with a superfluous century or two. Manasseh restored the high-places abolished by his father, and re-established the religion of Baal, and the worship of the Stars. The Melech Manasseh encouraged Astrological ideas, enchantments, magicians and necromancers; he placed idols of Ash-Toreth in the temple of Jehovah, and publicly sacrificed his own son as a victim on the public altar. For which profanities, the prophets denounced Manasseh, (the Forgotten); and the Oracles prophesied destruction upon the Melech, his city, his family, and people; declaring that those idolatrous actions were the sole cause of all the National misfortunes which followed: but such sacerdotal objections did not prevent Manasseh from enjoying a long and peaceful reign.

Amon, the son of Manasseh, was killed after two, or rather twelve years, by a conspiracy of his own officers.<sup>2</sup> These were put to death by the Kohanim, and Josh-iah, the son of Amon, was declared to have been raised to the vacant office, at the early age of Eight years.<sup>3</sup> The government was then represented as being administered by an association of able men, who sought to effect a thorough reformation of Religion and manners, by the institution of the Levitical Laws. (B. C. 624.)

<sup>1</sup> Note 178.

<sup>2</sup> Note 179.

<sup>3</sup> Note 180.

The series of Melachim given in the preceding narrative are derived from the Books of Kings, composed by some unknown authors, after the building of the walls of Jerusalem attributed to Nechem-iah, and probably not before B. C. 300. The Hieratic compositions, contained in the Books of Kings, profess to be drawn up from more ancient documents, and they quote the Acts of Solomon, the Chronicles of the Kings of Israel, and the Chronicles of the Kings of Judah. If those more ancient books ever existed, they are now entirely unknown; and the lists of Kings, not being confirmed by any collateral Histories or circumstances, and the narratives being of a Legendary character, great doubt is thereby thrown upon their credibility as Histories. The Paraphrases of the Chronicles and of Josephus only exaggerate the details of the more ancient narratives, without rendering them more probable, or in any way removing the rational difficulties for their reception as History.

The contrast between the two dynasties of Judah and Israel is very apparent. It was the obvious intention of the composers, to load Israel with the discredit of frequent revolutions; and the Samareitans were accordingly assigned Five dynasties and Nine usurpers. On the other hand it was intended to prove an uninterrupted descent of the royal line of David in barbarous times, and without a single revolution, always excepting that remarkable one, the true character of which is, however, betrayed in the name and descent of Jeho-sheba, (Jehovah's Oath).

We find, among the Kings of Israel, several names, which are only mere duplications, extracted from the list of the Kings of Judah. Ach-ab (Uncle) being a worshipper of Baal, it was not likely that he should have named one son Achaz-iah (Jah holds), and another Jeho-ram (Jeho is high), which last is only a duplicate name for Ach-ab's son-in-law.

It is scarcely possible to decide how much of these narratives is Historical, or how much is Legendary. The style being concise and circumstantial, and the narratives being in general destitute of imaginative or interesting detail, they are well calculated to mislead; and hence a large number of critical persons, of great discernment, have been induced to credit the Historical reality of those narratives. But a reference to the Etymologies of the names given to the several characters, discloses the important fact, that the Histories are scarcely more than sacerdotal Legends, and Commentaries upon the names of the Kings. Most of these *names* bear reference to the actions and religious character of the *persons*, and such facts could not have been known, until *after* each King had reigned. Many more names are purely sacerdotal, and others could never have belonged to any Historical person.

The names, as well as the narratives, are founded upon the opinions entertained by the Hierarchy of Jerusalem, at the time when they were composed :

1st. That the High Priest was the source of all power, derived directly from the National Deity, through the union of the two cultures of Elohim and

Jehovah, illustrated by the Etymologies of El and Jah, and personified in the Nabi Eli-jah, and his successor Eli-sha, who transmit the divine power to the High Priests, as the representatives of Elohim-Jehovah.

2d. That the ten tribes of Israel (Samareitans, etc.) had *always* been idolatrous, and the objects of the divine vengeance.

3d. That the idolatry of the fathers was punished by cutting off the posterity in the third or fourth generation; and

4th. That every important event had been foretold by the Oracles; and that it happened because it had been foretold; and in order that the Prophecy might be fulfilled.

These peculiar opinions are illustrated by the narrative of Jehu, who is only another deputy of the National Deity Jah, or Jeho. This personage Jehu, is entirely represented as the pitiless executive of sacerdotal vengeance. The prophetic anathemata, some of which "Jehovah told Jehu," are mostly fulfilled through the subordinate agency of Jehu. He is first represented as *the Nabi* Jehu avenging on Baasha's descendants; then he appears as *the Melech* Jehu avenging on Ach-ab's descendants. Jehu is the true Hebrew representative of the fierce and "swift driving" Furies or Erinnyes, and therefore probably only a Mythical personage. Jehu is the *male* representative of sacerdotal vengeance, of which Ja-el is the *female*.

Jehu, however, is only a man, but then he is the son of Jeho-shaphat, or the Judgment of Jeho. Jehu

is anointed king by Eli-jah, and is sent to execute the Oracular vengeance upon two inoffensive Melachim, Jeho-ram of Israel, and Achaz-iah of Judah, merely because they were descended by one parent from Ach-ab,—and Jehu more especially takes vengeance upon Je-ze-bel, the “strange woman.” (Ez. x. 2.) Jehu received Oracles directly from Jeho;—but Jehu tolerates idolatry, and after four generations, his posterity are cut off.

If we compare the two lists containing the names of the Kings of Judah and Israel, we shall find that the names are generally dissimilar; but the Kings of Israel succeeding Jehu are precisely duplicates of Judæan kings, as are also the two successors of Ach-ab. The names of those kings are entirely Judæan, and, being compounds of Jah and Jeho, never could have been selected by idolatrous Samareitans, but were designated at Jerusalem, to fulfil the prophecy which “Jeho told Jehu,” in conformity with Levitical ideas. The names Rechobo-am, and Jerobo-am, which commence the dynasties are symmetrical, and probably emanate from one common source, serving to illustrate the existing conditions of Israelites and Judæans, which were essentially different, but at the same time correlated and analogous. The other names for Judæan kings, being mostly descriptive, or artificial, sufficiently betray their sacerdotal origin, and may be considered as purely Hieronomous.

Throughout the Books of Kings, there is an affectation of great precision in the relative dates of the reigns of the Melachim of Israel and Judah; but

upon examination, these dates are found to be generally inaccurate, as an error of one year occurs frequently, besides others of more importance in Omri, Jeho-ram, and Peqach of Israel, and in Uzz-iah and Chezeq-iah of Judah. Ten years are omitted between Jerobo-am and Zechar-iah, and there are other small errors.

It is a peculiarity in the Legends of these Books, that the lower Animals are used on several occasions to extricate the feeble narrative from its difficulties. Lions and Dogs are particularly useful; She-Bears, Asses, and even Ravens play their parts in the Epic portions of the narrative. These natural creatures are not so prodigious as Angels would have been for machinery; and the lower Animals are equally serviceable in filling up those gaps, which would otherwise have arisen, from the extreme want of imagination and elegance shown in the composition of these Hieratic Legends.

The inconsistencies and contradictions of ancient narratives have never been sufficient to shake the faith of ordinary believers, if only a plausible picture of by-gone times be presented to their imaginations; nor do they appear to notice that the events related are referred to a period, long before the invention of Letters, inaccessible alike to Chronology or Criticism, and portraying the features of a Legendary past, which never were, or could have been Historically present. Uncritical believers are always prepared to resign any particular matter of detail, which may appear impossible or absurd. but when

we assert that all those ancient and long-celebrated names for Kings never had any real originals,—that the Kings neither lived for so many years, nor died, nor were ever succeeded by sons who reigned in their stead,—and that those names, many of which have become household words, are assigned to imaginary beings, who had never done in their lives the very least part of those several matters and things, so minutely related and described,—we appear to them to exceed the limits both of probability and propriety. At present, we shall only draw attention to the fact, that a few centuries ago, the whole of the ancient Kings of Greece, the Siege of Troy, the Argonautic expedition, the Amazons, the *seven* kings of Rome, the combat of Horatii and Curatii, the knights of Arthur and Charlemagne, the dynasty of English Kings from Brute the Trojan, and the early Legends of most European nations,—were universally and firmly credited as being Historical; yet now those Myths and Legends have been entirely banished from History,—a fate which inevitably awaits the whole of the Judæan annals preceding the time of Alexander of Macedon.

## CHAPTER VIII.

Greek Alphabet invented — Writing Materials — Paper — Ink — Stamped Bricks — Oral Tradition — Writing on Skins — Sticks — Roll of a Book — Letters generally used B. C. 600 — Phœnician Inscriptions — Abraxas gems — Inscriptions of Palmyra — Hebrew Alphabets.

THE Commerce of the ancient Phœnicians began to develop itself along the Northern shores of Africa, and the Eastern coast of the Mediterranean Sea; but it was soon found that the care and transport of Merchandize required certain marks to distinguish the articles belonging to different owners, or intended for different places. At the earliest date, we hear of the Sopher, or Scribe, who, with his Shebet, or Rod,<sup>1</sup> executed those Phœnician,<sup>2</sup> or Samareitan<sup>3</sup> characters, which appear to belong to a very ancient and obscure period. This opinion, that Commerce gave rise to the invention of Letters, is eponomized in an ancient Greek Legend. Hermes, the deity who presides over Merchants, teaches Palamedes to express spoken words by Writing.

The origin of Aramæan Letters has been claimed for the Babylonians, whose Cuneiform characters have only recently been deciphered; also, for the Egyptians, whose inscriptions in Hieratic and Demotic characters appear on very ancient sculptures.

<sup>1</sup> Note 181.

<sup>2</sup> Note 182.

<sup>3</sup> Note 183.

But it must be noticed that Egyptian Hieroglyphics expressing words, or the Phœnician marks identifying goods, are very different in their nature from a true Alphabet. This requires for its invention, not only a careful analysis of the sounds uttered by the human voice; but a perception of the differences among Vocal, Labial, Dental, and Guttural Letters into which they may be resolved.

It is more probable that the Greeks (Hellenes), who first created a true Literature, were also the first who invented an Alphabet, about the times immediately preceding the First Olympiad (B. C. 776). The resemblance of some of the Greek characters to the Phœnician may perhaps arise from the fact, that the Greeks of Ionia were familiar with the marks on Phœnician goods, and that they naturally imitated the forms of those marks in constructing their own Alphabet. The origin of letters was assigned, by Plato, to the Port of Naucratis in Egypt, where Ionian Greeks and Phœnicians collected for the purposes of Commerce (B. C. 670).

The earliest characters were probably traced by a finger on the sand, and the most ancient documents were executed on tablets of wood, coated with wax, on stones covered with plaster, or on bricks of soft clay dried in the sun. When intended to be permanent, characters were formed at a great expense of time and labour upon metal or stone, by means of a Stylus, or cutting tool.

The chief obstacle to the early practice of the Art of Writing arose from the serious difficulty of finding

a convenient and cheap material on which to write. The broad leaves of the Palm Tree, the hides and skins of animals were the first rude substitutes for a true Paper. These were followed by boards, plaster casts, linen cloth, and Papyrus ; but the greatest progress was made, when the idea occurred of using a *black* Ink upon a *white* ground.

The first manufactured paper was the Egyptian Papyrus, made from the Paper Reed (*Cyperus Papyrus*, Linn.), which formerly grew in great abundance on the Banks of the Nile. The Egyptian Paper possesses considerable durability ; but was not otherwise equal in any respect to what is made in modern times from linen rags or vegetable fibre.

At a very early date, minute Cuneiform characters were stamped upon clay bricks (*Laterculi coctiles*. Plin. Hist. Nat. vii. 57), and baked in the ovens or brick-kilns at Babylon and other places. These wedge-shaped or arrow-headed characters marked the period of transition, intervening between the more ancient use of Hieroglyphics, or figures representing ideas, and the more perfect invention of a true Alphabet, representing vocal sounds, and Letters as the elements of Words.

We shall now proceed to inquire what evidence we have that the ancient Israelites were acquainted with the Art of Writing.

It is evident that the authors of the Books of Judges and Samu-el had no other sources of information than the oral traditions of the people. From the extremely traditional character of those fragments,

the previous existence of any written documents, during the periods they profess to describe, is completely disproved.

The Prophet Jo-el points to oral tradition as the only method of keeping up the memory of events. He says, "Hear this, ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or in the days of your fathers? Tell ye your children, and let your children tell their children, and their children another generation." (Joel i. 2, 3.) Past events, in the Legend of Gideon, were said to have been told them by their fathers (Judg. vi. 13). Throughout the whole of these Books of Judges and Samu-el, there is no allusion to any written Law; and in the metrical hymns, or Psalms, we hear of "dark sayings of old, which our fathers have told us." (Psalm lxxviii. 3.)

The most ancient writing of the Israelites is probably the Book of the Prophet Amos, (B. C. 750) in the times of the Melachim of Judæa; and the author does not explain where he learned the use of that uncommon Art of Writing. In the Book of the Prophet Hoshea, (B. C. 721) we find the first traces of a written Law, for he says, "I have written to Ephraim the great things of my Law." (Hosh. viii. 12.)

The first portions of the Book of the Prophet Isaiah (i-xxxv) were probably composed as early as B. C. 698, although the remaining parts were annexed at a much later date. It is in the earlier portion of Isaiah, that we find an ancient notice of the Art of

Writing, as he speaks of "writing in a tablet, and noting in a Book; that it may be for the time to come for ever and ever." (Is. xxx. 8.)

Chabbaquk, the Prophet, (B. C. 625) writes his vision plain upon Tablets, "that he who runs may read." (Chabb. ii. 2.)

The Prophet Jeremiah (B. C. 587) is told to write all these things in a Book (Jer. xxxvi. 2). Writing in the roll of a Book is described, which Baruch reads to the chiefs. They ask "How did'st thou write all these words at his mouth?" and Baruch explains "He pronounced all these words unto me with his mouth, and *I wrote them with Ink in a Book.*" This proves how novel and astonishing the performance was considered to be at that time. The Melech Jehoiachin, being obviously unable to make anything out of the writing, burned the skin, apparently in contempt, or to destroy the magical effects of the spell.

In the times of the Prophet Ezekiel (B. C. 574) the practice of writing upon sticks appears to have been familiar. (Ezek. xxxvii. 20.)

David, in the Legend, writes a letter to Jo-ab; but the reply of Jo-ab is by word of mouth, as he sent and told David the things concerning the war. (2 Sam. xi. 18.) That letter, being a military despatch must, if written at all, have been on some light material such as a wooden card or shingle coated with wax. If it be true that written language and characters were used for transmitting the Psalms to posterity, this would bring the epoch for the Epono-

mous Melech of "the Beloved" City (David) to about B. C. 750.

The Books of Samu-el are evidently later compositions than the Book of Judges. Such lengthy writings would imply that they were written in the "Roll of a Book," that is, on skins joined together at the ends, and written over with Ink; and the Phœnician or Hieratic characters were so rude and uncouth, that they must have composed two rolls of considerable size.

The Hebrew word *Cathav*,<sup>1</sup> *to write*, properly means *to hew out*, showing the laborious method of carving on stone or metal; but the word used for Ink (Dyo) is derived from the Persian. The words "Roll of a Book" (*Megillah sapher*)<sup>2</sup> first occur in the Book of the Prophet Jeremiah (B. C. 600), of which some portions were not written until after the times of Kyrus, King of Persia (B. C. 538).

The expressions used in the "Song of Deborah," "They that handle the pen of the writer," (Judg. v. 14) as translated, is calculated to mislead. It is more correctly rendered "the rod of the Scribe," (*Shebet sopher*). It is not easy to perceive what the Sopher, or Scribe, had to do in the battle; and it has been explained by Commentators as referring to the notches made on a rod by officers mustering the men in battle array. The forces being irregular, these Scribes were more probably the markers of Phœnician goods, who attended with supplies of arms from

<sup>1</sup> Note 184.

<sup>2</sup> Note 185.

the sea-coast of Zebulun, for the use of those "40,000 men, without shield or spear."

The ancient Phœnician characters showed considerable variety of form. Besides being used as marks for goods, they were literally "hewn out" by workmen, only rude imitators of the letters, and ignorant of the meanings of the words. Thus, the inscriptions on the Asmonean Sheqels, show great differences in the shapes of the Letters, although generally recognisable. If Letters came from Phœnicia to Greece, as has always been traditionally reported, the Phœnician marks are so variable in their shapes as to leave ample room for selection.

There are no Vowels in the Aramæan Alphabets; only certain letters, receiving the force of a supplied vowel understood; and the lines are read from right to left. It is probable that the more ancient portions of the Hieratic compositions were originally written in a character allied either to the Phœnician or to the Palmyrean. When published to the world (A. D. 150-300) they are understood to have appeared in the ancient character called the Hebrew Square, and without vowel points; but this is merely conjecture, as no very ancient Manuscripts are known to exist.

These Alphabets are composed of Consonants, and the Recipients of Vocal sounds. The Consonants may be termed Palatals, Labials, Gutturals, Sibilants, and Aspirates.

(1) The Palatal Consonants are formed chiefly by the action of the tongue against the palate; they are Dê, Lê, Ne, Re, Te, and Taw.

(2) The Labial Consonants are formed chiefly by the action of the Lips; being Be, or Ve, Pe, and Me.

(3) The Guttural Consonants are uttered from the throat: they are Ghe, Qe, and Ke.

(4) The Sibilant Consonants are hissing sounds formed by the vibratory motion of the tongue: they are Se, or She, Ze, and Tse.

(5) The Aspirate Consonants are merely labial, palatal, and guttural sounds, uttered with a strong breathing. They are three: Phe, The, and Che or He.

(6) The Recipients of Vocal Sounds may represent any Vowel; and, therefore, they have no corresponding letters in the Roman Alphabet. The Recipients are five in number, and may be distinguished for convenience, as A (Aleph), H (He), W (Vau), Y (Yod), and O (Ain.)

Many Manuscripts of the Judæan sacred books still exist, and they agree with one another in all material respects. These Hebrew Codices usually run on continuously without separation of words, stops, or subdivisions; but few, if any of them, are more ancient than the twelfth century (A. D.). (De Rossi, *Hebr. Typogr.* XV. Cent.)

The ancient Hieratic compositions were first printed (A. D. 1488) in the modern Hebrew character, consisting of an Alphabet of Twenty-two letters. The Psalms had been printed as early as 1475;—the complete work of 1488 is known as the Edition of Soncino. The Bible of Brescia used by Luther is dated 1494.

## MODERN HEBREW.

### ALEPH א

The First Letter of the Hebrew Alphabet is silent, and the name may perhaps denote *ox* or *heifer*. As a Numeral it signifies One; with two dots אִּי it signifies One Thousand.

### BETH ב or VETH. ו

The Second Letter (Bě) derives its name Beth (a house or tent) from its form ב. It is used as a numeral for 2. The Roman letter B represents a double tent ∞. When used without the dot ו Veth signifies Vě.

### GIMMEL ג

The Third Letter (Ghě) is thought to signify "Camel"; it represents the number 3, a Sacred Number.

### DALETH ד

The Fourth Letter (Dě) derives its name from a *door*, corresponding to the Greek Δ or Roman D. As a numeral it signifies 4.

### HE ה

The Fifth Letter is silent, and represents a simple *breathing*; its ancient form is thought to resemble a lattice-grating or air-hole. It signifies the number 5.

## VAU ׀

The Sixth Letter is also silent, and represents a *hook* or hold-fast. It denotes the number 6.

## ZAIN ז

The Seventh Letter represents a Sacrificial Knife, or *weapon*, for which reason it occupies the distinguished place of the *Seventh*, and expresses the Most Sacred number 7. Its power is Zê.

## CHETH ח

The Eighth Letter (Chê) signifies a *fence* or *bar*; probably for Cattle or Sheep in its ancient form. It signifies the number 8.

## TETH ט

The Ninth Letter (Tê) represents a Serpent or coiling; as a numeral it signifies 9.

## YOD י

The Tenth Letter is silent, and signifies a *hand*, which it slightly resembles; it denotes 10, one of the Sacred Numbers.

## KAPH כ ך

The Eleventh Letter (Kê) denotes the hollow of the hand; as a numeral it is used for 20.

## LAMED ל

The Twelfth Letter (Lê) was intended to represent an *ox-goad* in its earliest forms, and very

much resembles the Greek Α. It denotes the Sacred Number 30.

MEM מ ם

The Thirteenth Letter (Mě) derives its name from "mayim," *waters* or *waves*. It served to denote the Sacred Number 40.

NUN נ ן

The Fourteenth Letter (Ně) is supposed to signify a Water-snake or an Eel. It represents the number 50.

SAMEKH ך ם

The Fifteenth Letter (Sě) signifies a *support* or *prop*, and denotes the number 60.

AIN ע

The Sixteenth Letter is silent. In its ancient form it is thought to have represented an Eye · it denotes the Sacred Number 70.

PE פ ף

The Seventeenth Letter (Pě) signifies a *mouth*, to which its form bears no resemblance; but refers to the *lips* as being a labial consonant. As a numeral it signifies 80. When used without the dot ף it represents Phě.

TSADDI צ ץ

The Eighteenth Letter (Tsě) denotes 90 as a numeral. Its name indicates a *fish-hook*, signifying to *catch* or *fish*—not always identical.

## QOPH פ

The Nineteenth Letter (Qě) is thought to refer to the back of the head, represented in the old Greek Koppa, Ϟ, whence the Roman Q is derived. As a number it denotes 100.

## RESH ר

The Twentieth Letter (Rě) in its original form represented the *head*, imitated in the Greek ϱ or P. As a number it denotes 200.

## SHIN ש or SIN שׁ

The Twenty-first Letter signifies a *Tooth*, used as a numeral sign for 300. Its power is Shě or Sě, according as the dot is placed.

## TAU ט

The Twenty-second Letter represents the *mark* or *sign* for those unable to write in its older form like a cross, still preserved in the Roman T t. As a number it signifies 400. When used without the dot ט it denotes Thě.

To the silent letters there are assigned vocal sounds, by means of Vowel Points, the invention of the Masorah or Tradition (A. D. 600–900), for which see the various Grammars of the Hebrew Language.

## I. PALATAL CONSONANTS.

POWER,	NAME.	PHENICIAN COINS AND INSCRIPTIONS.	HEBREW COINS AND ABRAHAMIC GENES.	INSCRIPTIONS FROM PALMYRA,	HEBREW SQUARE.	RABBIN- ICAL.
Dě.....	Daleth.....	A 9	7 0 Δ	7 7	7	7
Lě.....	Lamed.....	5 4 2	Δ Δ A L 2	5 1 2 2	2 2	5
Ně.....	Nun.....	7	7 4 5	5 1 1	3 7	1 2
Rě.....	Resh.....	A 9	9 4 9	7	7	7
Tě.....	Teth.....	2 4		6 6	6	6
Taw....	Taw.....	7 +	+ x	7 7	7	7

## II. LABIAL CONSONANTS.

POWER.	NAME.	PHENICIAN COINS AND INSCRIPTIONS.	HEBREW COINS AND ABRAXAS GEMS.	INSCRIPTIONS FROM PALMYRA.	HEBREW SQUARE.	RABBINICAL.
Bě or Vě.	Beth...	𐤁 𐤂	𐤁 𐤂 𐤃 𐤄	𐤁 𐤂	𐤁 𐤂	ב
Mě.....	Mem...	𐤅 𐤆	𐤅 𐤆 𐤇 𐤈	𐤅	𐤅	מ
Pě.....	Pe.....	𐤉 𐤊	𐤉 𐤊 𐤋 𐤌	𐤉 𐤊	𐤉 𐤊	פ

## III. GUTTURAL CONSONANTS.

Ghě....	Gimel.	𐤍	𐤍 𐤎	𐤍	𐤍	ג
Kě.....	Kaph..	𐤏 𐤐 𐤑	𐤏 𐤐 𐤑	𐤏 𐤐	𐤏 𐤐	כ
Qě.....	Qoph..	𐤓 𐤔	𐤓 𐤔 𐤕 𐤖	𐤓 𐤔	𐤓 𐤔	ק

## IV. SIBILANT CONSONANTS.

POWER.	NAME.	PHENICIAN COINS AND INSCRIPTIONS.	HEBREW COINS AND ABRAXAS GEMS.	INSCRIPTIONS FROM PALMYRA.	HEBREW SQUARE.	RABBINICAL.
Shě or Sě.	Shin or Sin.	𐤑 𐤒 𐤓	𐤌 𐤍 𐤎	𐤒 𐤓	ש	ס
Sě.....	Samekh...	𐤔 𐤕 𐤖 𐤗	𐤔 𐤕	𐤔 𐤕	ב	ב
Zě.....	Zain.....	𐤚 𐤛	𐤛 𐤜	𐤛	ז	ז
Tsě.....	Tsaddi....	𐤞 𐤟	𐤞 𐤟 𐤠	𐤞 𐤟	צ	צ

## V ASPIRATE CONSONANTS.

Chě or Hě.	Cheth...	𐤈 𐤉	𐤊 𐤋	𐤌 𐤍	𐤎	𐤏 𐤐
Phě Thě	are represented only by the undotted.....					𐤑

## VI. RECIPIENTS OF VOCAL SOUNDS.

NAME.	PHENICIAN COINS AND INSCRIPTIONS.	HEBREW COINS AND ABRAHAMIC GEMS.	INSCRIPTIONS FROM PALMYRA.	HEBREW SQUARE.	RABBIN- ICAL.
Aleph (A).....	𐤀 𐤁 𐤂	𐤀 𐤁 𐤂 𐤃 𐤄	𐤀	א	א
He (H).....	𐤅 𐤆	𐤅 𐤆 𐤇	𐤅 𐤆	ה	ח
Vau (W).....	𐤇 𐤈	𐤇 𐤈 𐤉 𐤊	𐤇 𐤈	ו	ו
Yod (Y).....	𐤉 𐤊 𐤋	𐤉 𐤊 𐤋 𐤌	𐤉	י	י
Ain (O).....	𐤌 𐤍	𐤌 𐤍 𐤎	𐤌	ז	ז

## CHAPTER IX.

**Seers and Prophets of Palestine—Divinations by Lot ; by Dew and Cattle—Omens—Divining by the Ephod ; by the Cup ; by Arrows—Urim and Thummim—Wise-Women—Rules for understanding the Prophetic Writings—Whether always fulfilled ? —Amos — Jo-el — Jonah — Hoshea—Nachum—Micah—Isaiah—Jeremiah, etc.**

MEN of superior energy have never been wanting in all ages, prepared to use the wishes, prejudices, and opinions of their contemporaries for the advancement of their own views ; and when these are directed to worthy ends, such efforts have a tendency to promote the Moral and Intellectual improvement of Mankind.

In ancient times before regular governments were instituted, a deplorable uncertainty for the future generally prevailed ; and this led to a universal desire on the part of the people to penetrate into the future of events. Hence it followed that no person presuming to lead or to advise had any prospect of being listened to, unless he pretended to hold intercourse with the invisible powers, and was prepared to foretell the future as a Roeh, or Seer, or as a Nabi, or Prophet.

The petty chiefs or Melachim, on proceeding upon excursions for fighting or plunder, could scarcely obtain any following of consequence, unless the local Prophet declared that the auguries or signs were

favorable, and that they conveyed to the leader an assurance of success. More especially it was considered important that the National or local deity should approve of the proceedings. Even when powerful kingdoms were established, Princes were accustomed to employ the most practised Prophets, and those of the greatest credit for success in the fulfilment of their Prophecies, in order to ascertain the *results* of their expeditions *before they were made*. These interpreters of events, or of the will of the National Deity, also acted as Counsellors; and to increase their influence, they often adopted a chant or metre, so as to be in reality Bards and Poets, as well as Counsellors and Prophets.

The general opinion, that such Prophets or Seers were inspired by the National Deity, followed naturally from the usual or occasional success which followed from good counsels, and the credit arising from the admiration of the people. In common language, "to consult the Seer," was held to be synonymous with "to inquire of the God." Hence, the Prophets themselves might have been led to believe, in perfect good faith, that they were divinely inspired.

Prophets of distinction, while they boldly ventured upon fortuitous assertions, adopted the custom of describing past events as being future; just as Poets adapt their ideas to the metre or to the rhyme. But, while the Oracles themselves, like the modern prophets of the weather, only ventured for the most part upon probabilities *before the events*, the schools

of Priests and Prophets to which the Oracles had belonged, drew up *precise* descriptions of public events, *after they had happened*, and unscrupulously added them on to the compositions of old and well-known Prophets, long after the decease of those distinguished men.

Judged by modern ideas, persons who write down past events as future, or who place their compositions under the shelter of illustrious names, would be considered to have committed a literary forgery. But, in an illiterate and immoral age, such nice distinctions would be altogether overlooked; and the remote evil done to posterity was overruled by the profitable results that immediately followed.

In the course of time, the Art of Prophesying and Divining had become a profession; and no one could expect to receive an answer to his inquiry, unless he brought a present *in his hand* to the Roeh. (1 Sam. ix. 7.) Thus, when Bala-am, the Seer, was consulted, they came "with the rewards of divination in their hand." (Numb. xxii. 7.)

The Seers and Prophets of Judæa were perfectly analogous to the Oracles of Ancient Greece; and, in a similar way, they were used for national and private purposes,—even on such trivial occasions as the finding of strayed cattle. (1 Sam. ix. 3.)

The most ordinary practice was to consult a professional Seer or Prophet; but any person might divine on his own account. The usual and most convenient way of divining was by *casting lots*; and ill fared the unfortunate person upon whom the lot

fell. Thus, the cause of the storm, which Jonah and his companions experienced at sea, was ascertained, *by lot*, to be the presence of Jonah in the vessel, and the mariners accordingly threw him into the sea. (Jonah i. 7.) When Saül ordered his men to eat nothing, but to pursue the enemy, and had said "Cursed be the man who eateth," it was noticed that the oracle refused to answer; and they concluded that some one must have eaten something. No one would confess; so to ascertain the party, the lot was cast, and it fell upon Jo-nathan. Saül said to his son Jo-nathan "Thou shalt surely die," but the people rescued Jo-nathan from his stern father. (1 Sam. xiv. 44.)

Sometimes a more refined method of divining was adopted. Thus, Gideon placed a fleece of wool on the ground in the evening, and he announced that, if the fleece were wet with Dew in the morning, and the ground were dry beside it, the answer would be considered favorable, and so it proved; but, in order to be quite certain, Gideon again announced that, on the following night, the condition would be reversed; when, finding the fleece dry, and the ground wet, the augury was complete. (Judg. vi. 37-40.)

It is almost unnecessary to remark, that the formation of Dew upon objects at night is fixed and determined by the Laws of Condensation and Evaporation, as explained by the Science of Heat. (Wells on Dew—Dalton, Manchester Memoirs—Lardner on Heat.)

Another method of divining was, by the spontaneous motions of Cattle. Two milch Cows, which had *never been yoked*, were to be deprived of their calves, and yoked the *first* time to a *new* cart. The Sacred Chest of the Israelites was to be put upon the cart, and a trespass-offering of gold jewels in a box beside it. The Cattle were then started; if they took the road to the country of the Israelites, then the Philistines were to conclude that the Deity, to whom the chest was dedicated, had caused the evil of the epidemic; but, if the Cattle took any other road, "it was a chance that happened to them." (1 Sam. vi. 9.)

The style of wording an answer in familiar phrases was also a way of divining. Thus, when Jo-nathan, son of Sahl, hailed the outposts of the Philistines, he told his armour-bearer that, if the sentinel answered, "Wait till we come to you," they would not move; but, if he said "Come up to us," they would go. (1 Sam. xiv. 8, 10.) This corresponds exactly with the Voices (*Φῆμαι*) of the ancient Greeks, and the Omina, or Omens of the Romans. The incidental expressions of people were generally accepted, in periods of public excitement, as the revelations of a divine will, in illustration of which many instances are mentioned in History. (Cicero de Divin. l. 45, 46.) As these Omens generally admitted of opposite interpretations, the sagacity of the Prophet was shown by the skill with which he deduced useful conclusions, and rejected those inferences likely to be mischievous or dangerous.

The linen Ephod, or garment of a Priest, afforded another and a very common mode of divining. This seems to have been done by throwing the linen robe into the air, and then noticing the various shapes and folds which it assumed on falling to the ground. David and the Priest Abi-athar, from their irregular mode of life, were partial to this easy manner of divining. Instead of searching out the tracks of a marauding band, David would say, "Bring hither the Ephod." These were his favorite words before making any movement (1 Sam. xxiii. 6, 9—xxx. 7), and Abi-athar knew that he would not be welcome without his Ephod, so he brought it in his hand.

The Art of Divining by the Cup was generally practised in Egypt (Gen. xlv. 5) and in Assyria. (Bonomi pl. 155.) The Persian poets have celebrated the Magical Cup of Jemshid, which, filled with "The Elixir of Life," disclosed, as in a mirror, all things doing in the world,—a feat which the Sciences and Arts now perform daily by means of the Electric Telegraph.

The Divination by Arrows was practised in Judæa upon ordinary occasions (2 Kings xiii. 17), also at Babylon (Ezek. xxi. 21). The Diviner is represented on the Sculptures of Nineveh, as performing with *two* arrows, probably by the light of the Moon (Ash-Toreth).

Divining by Urim (Lights) and Thummim (Wonders), or by the breast-plate of *Twelve* precious stones, attached to the robe of the High Priest, was the invention of the Hierarchy in the times of the Seleucidæ; when the material prosperity of the Priest-

hood was attended with symptoms of a failing power; and required to be supported by the contrivances of wealth, luxury, and the Magical Arts.

The excessive superstitions of the ancient Judæan people, in their anxiety to anticipate the secrets of the future, are fully proved by those Prophecies and Legends, in which frequent mention is made of the Diviners, the Dreamers, the Chabar (Enchanter), the Kesheph (Sorcerer), the Ob (Necromancer or Conjuror), the Jidoni (Wizard), the Mekasheph (Magician or Witch), and the ordinary allusions to the Cheber, Spell, or Charm. (Jer. xxvii. 9.)

Wise-women, or "mothers in Israel" who made it a profession to foretell the future of events, correspond with the ordinary female Soothsayer or Fortune-teller, to be found in all ages and places, wherever Superstition prevails; although some of these women appear to have ranked with the Sibylla of the Greeks and Romans. Deborah, who sat under the Palm-tree on Mount Ephraim, seems to have been a noted Oracle; and the really-original Palm-tree, (or at least one of its supposed descendants,) is exhibited in Palestine to the Pilgrims of the present day. The Baalath Ob (Mistress of Conjuring) appears as the Witch of En-dor; and the influence of these women over the Chiefs and Elders is illustrated by the introduction in the Legends of the Sibyl Chuldah (2 Kings xxii. 14), the Woman of Teqoah (2 Sam. xiv. 2), the wise-woman of Beth-maakha (2 Sam. xx. 16), and even the prophecies of such women as Abigail (1 Sam. xxv. 28), and Rachab. (Josh. ii. 9.)

There are some rules for the understanding of prophetic writings, which readily suggest themselves.

When a Prophecy has been pronounced in any Book, and when a narrative *in the same book*, fulfils the Prophecy, neither of them can be accepted as Historical; because, the probability is, that the narrative was invented to fulfil the Prophecy, and that the Prophecy was invented to fulfil a purpose. The prophecies and narratives referring to Ach-ab and Jeze-bel are of this kind.

When a Prophecy is uttered in any one Book, its fulfilment must be sought in *some event of the times* in which it was uttered, and no where else; for there are really no limits to the wild ravings of pious imaginations. Thus, when a Prophet announces that Babylon shall fall, we must not understand that the prophecy refers to modern cities,—to Paris, London, Rome, and the like,—but to the ancient city on the Euphrates only.

Prophecies *in general terms* may have been announced before the events, through the natural sagacity of the Oracles uttering them; but when announced *in precise terms*, we conclude that they were always pronounced *after the events*. There is a presumption that the Prophet lived before the event; or so near to the time that the Schools of the Prophets gave him the credit, in later ages, of having foretold the occurrence precisely.

When a prophet speaks of Cyrus by name, the composer belongs to the age of Cyrus, or more probably to some considerable time after it; and when a

nameless author affects to mention Josh-iah by name, at least 360 years before he was born, or eponomized, as doing a *precise* action, it fixes the date of that composition, as having been written *after* the reign of that Melech (if he ever reigned), and *after* the precise action had been performed (if it ever was performed,) as well as for a *precise* purpose.

It is too much to expect that even a majority of the Prophecies have been fulfilled, however they may have been uttered with skill and with due foresight, and in the anticipation of probable and desirable events; because events very often happen contrary to all expectations.

Accordingly, we find that a very great number of Prophecies were never fulfilled. Babylon was not destroyed, neither was Tyre, although frequently doomed. The Edomites and the Moabites survived all the unfriendly hopes and wishes of their neighbours, the Judæans. Israel and Judah were never united, and the Judæans never conquered the world. Menageries are still supplied with animal food, and the Animal world does not yet compose one social family. Wars still continue although daily becoming more destructive and expensive; and Israelites, however prosperous, do not yet sit under their own vines and fig-trees. Canaanites were continually cursed and prophesied against; yet Sidon, Tyre, and the other cities "by the sea," prospered and remained. Several other Prophecies, although they were ultimately fulfilled, were not so at the time, nor in the manner, nor in the sense, in which they were uttered.

The town of Gaza, a port on the Mediterranean Sea, was doomed by Zephaniah, Amos, Zechariah, and others; yet it has always existed, and exists to the present day, as Ghuzzeh, a modern town of 10,000 inhabitants.

Many of the Prophecies are obscure, and contain general threats, warnings, and consolations of very doubtful application. These are but dreary reading, corresponding to the Sibylline Verses, and those "*annosa volumina vatum*" of the ancient Romans, in being equally out of date, uninteresting and unintelligible.

Some Prophets are represented as assisting in the fulfilment of Prophecies uttered by themselves or others. Thus, after Eli-jah had prophesied that the house of Ach-ab should be cut off, both Eli-jah and his successor Eli-sha, incite Chaza-el and Jehu to murder and assassination to fulfil the alleged prophecies. The discrepancy, between the "divine command" and the "murder and assassination," indicates that all these parties are only eponymous, or the personification of certain religious ideas.

There can be no doubt that the public belief in a fortuitous prophecy has a tendency to produce events leading to its fulfilment. Thus, if a prophecy were made and believed in favor of one Jedidiah, parents would be inclined to call their children by that name, and there would be so many Jedidiahs that the Prophecy could hardly fail to be fulfilled. Mohammed and his successors used the prophecies in favor of Ishmael to assist in their own fulfilment.

When rival bands of Prophets pronounced in direct opposition to one another, as, when one side declared a victory, and the other side a defeat, those Prophets whose predictions were verified by the result, were lauded and extolled, and *their* Prophecies were undoubtedly fulfilled. As for those false Prophets, who were thus proved to have been inspired by a "Demon of Lies," they were most deservedly put to death, and wherever this useful practice was maintained, there *never* could be any *false* prophets. (1 Kings xxii. 22.)

It is to be noticed that the Prophets in general show a complete ignorance of the Levitical Laws; and they exhibit only a slight knowledge of even the common traditions of the people. They never quote any written Law, neither do they appeal to the authority of Moses; nor do they notice the Passover, the Feast of Tabernacles, or the Pentecost. The Sacred Chest, the Tables of Stone, the Levites, the Ark of the Testimony or Covenant, and its contents, the Patriarchs, and the ancient narratives of the Creation, Paradise, and the Flood are alike unknown to the Prophets. The Prophetic writings appear to be entirely unacquainted with the Pentateuch, or Five-roll (Book), containing Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books must therefore be referred to a subsequent period. It is altogether different with the Books of Kings, which show a knowledge of the three-fold division of the Law (Torah), into statutes, commandments,

and judgments; and they even quote the Law of Moses. (2 Kings xiv. 6.)

Some knowledge of the Hebrew Prophets is indispensable for understanding the subsequent History.

#### AMOS.

Amos declares himself to be neither a "Prophet," nor the "Son of a Prophet," but a herdman, and a gatherer of wild-fruit; and Amos seems to have been considered as an intruder, for he was warned off by the Kohen at Bethel. The Book of "Amos" does not explain how it obtained its knowledge of Letters, and the Art of Writing, then a very rare accomplishment, and mostly confined to the Priests and Prophets.

The Book of Amos appears to be one of the earliest of the Prophetic rolls, and claims to have been composed in the times of Uzziah of Judah, and of Jeroboam of Israel. The captivity of the Israelites is related (Am. vii. 17), which is usually referred to (B. C. 721); but this event could not have been foreseen until the time when the country was overrun by Tiglath-pileser of Assyria. Amos prophesies the return of the Israelites (Am. ix. 14); but this Prophecy has never been fulfilled in the sense in which it was uttered.

There is no evidence that "Amos" was acquainted with any written Law; and it is opposed to the Levitical system; for it says "I hate, I despise your feast-days, and I will not *smell* in your solemn assemblies; though you offer me burnt offer-

ings, and your meat-offerings I will not accept; neither will I regard the peace-offerings of your fat beasts." (v. 21, 22.)

Amos is acquainted with two of the popular traditions,—the forty years' wandering in the Desert, and the destruction of Sodom and Go-morrah; and announces in Hieratic language, that the Israelites brought the worship of Jehovah out of Egypt, and that they were the only people who had adopted that religious system "out of all the families of the earth." (iii. 1, 2.)

The luxury of the times was offensive to Amos, which describes the people as lying on beds of ivory, stretching on couches, eating lamb and veal, singing to the sound of the lyre, inventing instruments of music like David, drinking wine in bowls, anointing with perfumes, and taking no thought of the national troubles. It rather approves of the ascetic Nazarites. Two constellations are referred to, under the names of Kimah, (the Cluster), and Kesil (the Giant). The expressive phrase, "a fire-brand plucked out of the burning," is here applied to the Israelites, who had escaped an imminent danger from the King of Assyria.

#### JO-EL.

The larger portion of this Book is the poetical description of a famine in Judæa occasioned by a swarm of Locusts; and the composition has been generally admired for the boldness and vigour of its metaphor. Although the sufferings of the people

must have been severe under such a calamity; yet Jo-el seems to lament because "the meat and the drink-offerings are cut off from the Priests," (i. 9) repeated at (i. 13) and again (ii. 14), as though it regarded the maintenance of the Priests as the chief object of the people. The real phenomenon of the Locusts is not unusual in the East. It has been well described by Volney (*Voyage en Egypte et Syrie*, i. 283), and allowing for the poetical exaggerations of the Prophet, the account agrees tolerably well with that of Jo-el.

Passages from the Book of Jo-el have been extensively imitated in the more modern productions (in Exodus x. 14, and xxxiv. 6, and in Psalms 86, 103 and 145). Jo-el appears to consider fasting, and lying in sack-cloth, as the only forms of worship. (i. 9-16.) Letters not being yet in general use, Jo-el points to tradition, as being the only means of retaining the memory of events.

Other Prophets, and especially Micah, have denounced the detestable manner in which Israelites sacrificed their first-born sons upon the public altars; but Jo-el discloses the disgraceful fact, that they made a trade with Greece, through the Phœnicians, for the sale of the unfortunate Israelite children of both sexes, for immoral purposes. These facts serve to exemplify the poverty and wretchedness of the country, and the manner in which the numbers of the people pressed upon their means of subsistence, when they were forced to do violence to their natural affection (*σπογγή*), so powerful even among the lower

animals. This general poverty of the country is sufficient of itself to explain the large colonies of Judæans which appear in foreign cities at an early age.

The Messianic Prophecies of Jo-el have been extensively misunderstood. "Jehovah, sitting on Mount Zion, is to summon all the Gentiles into the Valley of Jeho-shaphat, and *to judge* all the heathen. The whole people of Judæa, young and old, are to be prophets and priests. The City of David is to be holy; no strangers are to be permitted to pass through her;—the mountains shall yield new wine, the hills milk, and Judah and David (Jerusalem) shall dwell for ever, for Jehovah dwells in Zion," (ii. 28–32, and iii. 9–21); but the Temple was afterwards erected on Mount Shelem, and not on Mount Zion.

"Jo-el" makes no allusion to any written law, or to any festival, nor to any contemporary Melech. It proposes, by sound of trumpet in Zion, to assemble the congregation, and *to fast*, which operation seems, from the ravages of the Locusts, to have been so imperative, as to lose its supposed merit as a voluntary self-mortification.

The Book of the Nabi Jo-el, though usually assigned to an early date, alludes to the return from the captivity of Judah and Jerusalem (B. C. 587); but it bears in general the stamp of a greater antiquity, and this passage may be only a later addition.

The name "Jo-el" belongs to the same class of Legendary words as "Eli-jah," and "Ja-el," and should be regarded merely as an Eponomus for the Book bearing that name.

## JONAH.

The composition bearing the name of Jonah (the Dove), son of Amittai (Truth), does not refer particularly to Israelite affairs; but the account of the great city of Nineveh is valuable as being one of the earliest notices of that interesting city. The Legend of the Whale finds its counterpart in the Greek Legend of Arion and the Dolphin, (Herod. i.), although the early Christians understood the Whale of Jonah in a Messianic sense. (Matt. xii. 39.).

The date of this Book is uncertain. Jonah is represented as going down to Joppa, which was not a recognised port of Judæa, until the time of the Maccabees, in order to take ship for Tarshish (Tartessus) in Spain; and the parable of the Gourd with its moral, belongs almost to the times of the Sanhedrim. Some modern explorers pretend to have discovered *the* "Tomb of Jonah" on the Mound of Nebbi Younis on the Tigris (Bonomi, Ninev. p. 311); but another "Tomb of Jonah" has long been shown near Sepphoris, on the road to Tiberias (Benj. Tudel. Itin.) To explore for the skeleton of the Whale would come next in order; we may infer that, if *sought*, that sacred relic would soon be *found*. (Matt. vii. 7.)

## HOSHEA.

The Book of Hoshea claims to be one of the earliest of the Prophetic compositions, and it was written by an Israelite, interested in Samareitan affairs, and opposed to the Levitical system, but anxious

to reform the religion of the Israelites, and to unite them with the Judæans. The name of this Book is the same as that of the last Melech of Israel, and being identical with Jo-shua, is merely eponymous.

The date implied by the text is evidently incorrect, because this composition must have been at least subsequent to the time when Hoshea, Melech of Israel, had been carried away captive by Shalman into Assyria; because it says "Israel is swallowed up,—they are gone up to Assyria,—they have hired among the nations" (Hosh. viii. 8, 10), and Shalman is mentioned by name (x. 14). This being a *precise* Prophecy fixes an anterior limit to the date. (B. c. 721.)

The allegory in some parts of the Book of the Prophet Hoshea is very coarse, and indicates a low social condition of the people; but there are not wanting some passages, which have always been admired; such as, "Sowing the wind, and reaping the whirlwind" (viii. 7), and the author shrewdly notices the manner in which Congregations influence their Pastors, when he says "Like People, like Priest" (iv. 9). The aversion of Hoshea to the Levitical system is shown, when he says, "O Judah! what shall I do unto thee? for I desired mercy and not sacrifice, and the knowledge of Jehovah more than burnt offerings" (vi. 4, 6). There is a simple elegance in some of the expressions of Hoshea, thus, he says of the votaries of the other religions, but equally applicable to his own, "They shall be as the morning

cloud, and as the early dew that passeth away, and as the chaff driven by the whirlwind on the floor."

We find here the first traces of a written Law, for the Book of Hoshea says, "I have written to Ephraim the great things of my Law," (viii. 12); but the Law as it then existed was only rudimentary; and when it says, "I am Jehovah, the God, from the land of Egypt, and thou shalt know no other God but me, for (there is) no saviour besides me," (xiii. 4)—it probably declares the whole Law in one of its earliest forms.

"Hoshea" is familiar with some of the National Legends—Jacob and Esau struggling before birth,—Jacob wrestling with an Angel, and serving in Syria for a wife,—a prophet bringing Israelites out of Egypt.

The superstitions of the age are not disapproved by Hoshea, because he deplores that the Israelites are without an Image, a Melech, a Sacrifice, an Ephod, or Teraphim (iii. 4). Hoshea is familiar with *the mirth* that prevailed on Feast-days, New Moons, and *Sabbaths* (Hosh. ii. 11) and he explains the low moral condition of his countrymen, which is indeed evident from their traditions,—“No truth, no mercy, no knowledge of Elohim in the land: they break out in swearing, lying, killing, stealing, adultery, and blood toucheth blood.” (Hosh. iv. 1, 2.)

The prophecy in Hoshea, that the people of Israel and Judah, should be united under one government at Jezreel (Hosh. i. 11) was never fulfilled Historically.

## NACHUM.

The hatred of the Israelites expressed against the Assyrians after the capture of Samareia by Shalman, (surnamed Ezer, or the Help), leads Nachum (the Comforter,) to direct the force of his powerful invective against the great City of Nineveh (iii. 1-8). He describes the National Deity as being "jealous and revengeful; slow to anger, but great in power; he is good, and knows them that trust in him;—but Darkness (Ahriman) shall pursue his enemies." These expressions indicate an approach to Zarathustran doctrines, and prove that the ideas of the Israelites respecting the National Deity still remained crude and elementary.

## MICAH.

This prophet is opposed to Levitical institutions. He asks "Shall I come before Jehovah with burnt offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, or with ten thousand rivers of oil?"

The Human Sacrifices then so frequent, of the first-born sons, are denounced in these forcible words. "Shall I give my first-born for my transgression?—the fruit of my body, for the sin of my soul? What doth Jehovah require of thee?—To do justly, to love mercy, and to walk humbly with thy God." These expressions show the efforts that were gradually made by intelligent men towards a reform of the detestable vices of the times.

In this composition, we find some more of those Messianic prophecies, which have been so generally misunderstood. "A ruler in Israel is to arise from the small village of Beth-lechem Ephrata, who shall bring back the captives taken by the King of Assyria. *Seven* shepherds and *eight* chiefs are to assist him,—and they shall be delivered from the Assyrian, and the Israelites are to be among the Gentiles, like a young Lion among the flocks, treading down and tearing the nations. There shall be no more war,—their swords and spears shall be converted into plow-shares and pruning hooks. Every man shall sit under his own vine and fig-tree. All the nations are to come up to the temple. The Law is to go forth from Zion, and the word of Jehovah from the City of David." The name Micah signifies "Who like Jah?"

#### ISAIAH.

The Book of Isaiah (Jah the Deliverer), claims to have been written in the days of Uzziah, Jo-tham, and Achaz (from B. C. 757 to 717), a period of *Forty* years, but these dates can only apply to portions of the contents, which belong to various periods. Chapters xxxvi. to xxxix. are copied, almost verbatim from the Book of Kings (B. C. 300) while Chapters xl. to lxvi. are composed by other authors; and this latter portion was not written until some considerable time after Kyrus (B. C. 587), who is mentioned by name. It will be seen that the work of this celebrated Nabi has been interpolated in several places.

Like most of the other Prophets, Isaiah dislikes the Levitical practices. "To what purpose is the multitude of your Sacrifices to me? I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs, or of he-goats. Who hath required you to appear in the Temple? Bring no more vain oblations, incense is an abomination unto me; the new moons, and *Sabbaths*, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting. Your new moons and your appointed feasts are hateful. When ye make many prayers, I will not hear, your hands are full of blood. Cease to do evil,—learn to do well." The necessity of a religious reform, as well as a general improvement of manners are here completely pointed out.

It will be seen that the Prophet Isaiah was not acquainted with any written Law, and the practices which he denounces, are of the most ancient kind, as well as the long established culture of the people. His knowledge of the popular traditions is not very extensive. He alludes to Sodom and Go-morrah, the rock of Oreb, Gibeah of Saul, and the son of Jesse, but his silence on so many other subjects is significant.

Isaiah dreams of a Utopia to come, when all the troubles and disorders of his age are to be removed. It will even extend to the animal creation, who are to cease their rivalries and contentions. The Carnivorous Animals are no longer to feed on flesh; but a general Vegetable diet is to prevail. (xi. 6.)

The women of Zion are reproved for their indulgence in articles of female attire; their haughty looks, stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. This mincing pace, censured by the Prophet, was caused by the use of anklets, and chains reaching from one anklet to the other, thus forcing the women to use short steps, while the chains jingled merrily along.

Isaiah prophesies that Samareia will be captured within sixty-five years; but that city had already been taken by the Assyrians (B. C. 721). He also hopes that Judæa and Samareia shall unite, and conquer the neighbouring tribes and cities (Is. xi. 13); but this patriotic aspiration, like a similar one of Amos and Hoshea, was never fulfilled. Chapters xiii. and xxi. have evidently been added after the capture of Babylon by Cyrus (B. C. 587), for it is said, Go up, O Elam! besiege, O Media! Babylon is fallen—is fallen! How art thou fallen, O Lucifer! son of the morning!" Although captured, the entire desolation of Babylon did not occur in the manner prophesied (xiii.); because it has been described by Herodotus and many other Historians, as a great and flourishing city, even until after the times of the Seleucidæ. One of the Prophecies foretelling the fall of Babylon, claims to have been written the same year that the Melech Achaz died (Is. xiv. 28); but this is the anticipation of an event happening 140 years later, which no sagacity could have foreseen. This addition to the genuine Isaiah, made in igno-

rance by the sacerdotal party after the event, was, however, never fulfilled in the sense in which it had been subsequently written.

The great city of Tyre is noticed as "of ancient days,—the crowning city, whose merchants are princes, and her traffickers the honorable of the earth." An obscure prophecy requiring *Seventy* years to accomplish is levelled against Tyre; but it certainly was not fulfilled for 400 years, until the time of Alexander. Isaiah alludes to the paper-reeds of Egypt by the brooks, and speaks of writing in a tablet, "that it may be for the time to come for ever and ever." He notices the manufactures of fine linen and net-work.

The intercourse with Egypt continued very intimate. Isaiah mentions five cities in Egypt as speaking the language of Canaan, and swearing by Jehovah, one is called Heres or the Sun (Heliopolis). Isaiah is opposed to the emigration from Judæa to Egypt, at Zoan and Heres, and also to any alliance with the King of Egypt. Sargon, a king of Assyria, is mentioned returning from Egypt with naked captives.

#### ZEPHANIAH.

This Prophet was contemporary with the reformation said to have been attempted by the Melech Josh-iah, and Zephaniah, (Jah protects) bears witness to its failure (i. 5). He denounces Judæa, Philistia, Assyria, Edom, and Moab.

## CHABBAQUQ (HABBAKUK).

This composition contains a Psalm abounding in poetic images (iii). It denounces the invaders of Judæa, and declares their final destruction. The prophet writes upon tablets so plainly "that he that runs may read," and declares after Isaiah, that "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

## JEREMIAH.

The distinguished statesman and prophet Jeremiah, (Jah is high) was represented as having been the son of Chilq-iah (Jah's lot), who acted as chief Kohen in the time of Josiah, and was asserted to have *found* the Book of the Law in the Temple. The prophecies which bear the name of Jeremiah have so many points of resemblance in style with the Book of Deuteronomy, that some of the most distinguished critics assign a large portion of both compositions to the same author. The Book of the Nabi Jeremiah claims to have been composed between the 13th Josiah and the 11th Zedeq-iah, or from B. C. 629 to B. C. 587, an interval of forty-two years.

Jeremiah notices the extensive settlements of Israelites in Egypt at Noph and Tachapanes and in Assyria, upon the River Euphrates. But the strict Sabbatarian Law (Jer. xvii. 19) could never have been enforced in that idolatrous age, and is obviously only an interpolation subsequent to the time

of Nechem-iah. Jeremiah, denounces the two successors of Josh-iah for not carrying out the violence of the reformers. The captivity of Zedeq-iah by the Babylonians for *Seventy* years, is announced, after which time Jeremiah says, "I will punish that nation, and will make it perpetual desolations; for many nations, and great kings shall serve themselves of them" (Jer. xxv. 12, 14). This same Prophecy had previously been placed in the mouth of the Nabi Isaiah 140 years in advance; and, if made by either of those celebrated men, it certainly was never fulfilled in the sense in which it was uttered. The Prophecy of *Seventy* years here announced has troubled the Chronologists very unnecessarily, since this could only have been a fortuitous assertion, if uttered at the time stated; and the Book of Jeremiah is spoken of in the third person, thus betraying the interpolation of a later writer (Jer. xxv. 13). A similar Prophecy of sixty-five years against Tyre appears also to have been unfulfilled.

The Prophecy concerning the vessels in the Temple, the bases and the pillars, which the Babylonians had not carried away, "That they shall be carried away, and then restored to their place" (Jer. xxvii. 22) is very significant of a tradition current in Jerusalem, subsequent to the times of Nechemiah. The Prophets Amos, Hoshea, Isaiah, and Jeremiah all agreed in prophesying the union of Judæa and Israel, which political event was never fulfilled Historically. (Jer. xxxi.)

Jeremiah attempted to apply the law of the reformers to the subject of domestic slavery, and to limit the slavery of Hebrews to six years. He prevailed upon several of the chiefs to swear publicly that they would liberate their slaves, the oath being taken "by cutting a calf in two parts, and passing between the parts,"—a ceremony connected with the worship of the Bull Apis. Jeremiah denounces the chiefs for breaking this Oath, so that the attempted reformation did not succeed. (Jer. xxxiv. 19.) He describes the nomadic tribe of Rechabites, (Rangers) who drink no wine or strong drink. Jeremiah is opposed to the emigration from Judæa to Egypt, yet he was induced to visit Egypt. Jeremiah prophesied that Nebu-chad-nezzar would conquer Egypt, but this Prophecy was never fulfilled. Herodotus informs us that Egypt maintained her independence until the time of Kambyzes, (B. C. 525,) and the supposed conquest of Egypt by the Babylonians is not confirmed. The capture of Babylon by the Medes and Persians under Kyrus, *by stratagem*, and the subsequent events in Judæa are described so *precisely*, that the account (Jer. l, li.) may be accepted as a Historical description of those occurrences by some unknown author writing *after the events*.

#### OBADIAH.

This prophet is obscure and uncertain. He denounces the Edomites for their conduct, when the Judæan captives were led away by strangers. The name Obadiah signifies "Worshipper of Jah."

## EZEKIEL.

The Prophet Ezekiel, (El strengthens) is represented to have been one of the captives carried to Babylon. He surpasses all his brethren in imagination and obscurity; but doubtless assisted in the good work of raising the national character. Ezekiel denounces the women for joining in the licentious worship of Ash-Erah. This periodical mourning for Tammuz-Adonis must have led to a most extensive demoralization (viii. 14); and the Prophet serves to prove the late date at which this mischievous idolatry was still practised.

## CHAGGAI (HAGGAI).

This author professes to write in the second year of Darius, but without specifying which Darius, of whom there were three, although he is careful to mention the month and the day of the month.

Chaggai, (the Festive) complains that the Temple is not yet built, although people dwell in ceiled houses. Jehovah's house is waste, yet every man lives in his own house. Zerub-babel and Jo-shua work in the Temple, and Chaggai declares (ii. 9) that the glory of the latter house shall be greater than that of the former. This reference to the superior magnificence of the Temple erected by Herodes, proves the late date of the Messianic addition "That the desire of all nations shall come."

Zechar-iah (Jah remembers) and Malachi (the Messenger of Jah) conclude the series; but they add nothing to our knowledge of Historical matters.

## CHAPTER X.

**Josh-iah, or the Sacrificial Fire of Jah—Discovery of the Law—Claims of the Levitical system—Human Sacrifices—Religious and Moral Reforms—Babylonian Bondage—Exiles and Emigrants—David (City) destroyed.**

THE gradual reformation which for a long period had been in progress among the Israelites, in respect to their Manners, Laws, and Religion, naturally led to the supremacy of a few able and energetic men, who composed the early Hierarchy of the Judæans; and the circumstances attending the introduction of the Levitical rites and Sacrifices into Palestine, as related by the Hierarchy, unavoidably assumed a Legendary or Allegorical form.

Josh-iah, son of Amon and Jedidah, was appointed Melech at the early age of eight years, through the assassination of his father;<sup>1</sup> and the opportunity afforded by a long minority was not overlooked. Josh-iah was carefully brought up under the tutelage of the Kohen Chilq-iah, and the Sopher Shaphan. Accordingly Josh-iah "turned not aside to the right hand or to the left, but did that which was right in the sight of Jehovah." (2 Kings xxii. 2.)

When Josh-iah was twenty-six years old, a small number of energetic men combined together to fix the popular belief, to reform the manners of the

<sup>1</sup> Note 186.

people, and to increase the authority of the Kohanim. By uniting the people more closely under proper Laws, they hoped to develop a national feeling and a spirit of independence. For these purposes, a combined religious and political movement was attempted.

The Scribe Shaphan was sent into the temple to receive the money deposited there, by the free-will offering of the people. These sums, we had been previously informed, were collected in a chest, having a hole in the lid, to be opened by the Melech's Scribe and the Kohen jointly; and to be applied for the purpose of repairing the temple. This information, which was inserted in the sacred books, as far back as the reign of the Melech Jeho-ash (2 Kings xii. 9), now comes into use, because it brings the King's Scribe Shaphan,<sup>1</sup> and the Priest Chilq-iah,<sup>2</sup> naturally and *ex officiis*, into the temple *together*. Chilq-iah announces dramatically to Shaphan,—“I have found the Book of the Law (Sapher ha Torah) in the house of Jehovah.” Shaphan takes the Book to the Melech and proclaims, “The Kohen has given me a Book.” Shaphan then reads it out before Josh-iah.

Great was the alarm and grief of Josh-iah on hearing the words of that Book, because the duties there inculcated had been entirely neglected by themselves and their fathers. Josh-iah desired his officers to consult Jehovah.

This was done by finding out “a mother in Israel,”—a wise-woman, or Sibyl, named Chuldah, who being evidently well prepared, gave an answer in the

<sup>1</sup> Note 187.

<sup>2</sup> Note 188.

very words of the Book, which had just been *found*. She denounced the rival religions; she quoted some of the Curses from the Book of Deuteronomy, and prophesied a happy death to the Melech, if he humbled himself to the Kohanim.<sup>1</sup>

Josh-iah called together the Elders, the chief men of Judæa, the residents of David, (City) all the priests and prophets, and to them were publicly read, by his order, "all the words of the Book." Josh-iah then commenced a Reformation of the Religion, and began by celebrating the Passover, which we are told had not been celebrated since the times of the Shophetim; in other words, the first Passover could hardly have preceded these times; for that other Passover long afterwards said to have been held by Chezeq-iah, (2 Chron. xxx. 18) is not confirmed by the Book of Kings.

The Passover was originally a Festival in honor of the Sun; and its name, Pesach, the *passage*, refers to the Sun *passing over* the Equinox. When the Hierarchy was in the height of its power, the Feast of the Passover came to be celebrated on the fourteenth day of the first *sacred* month Abib; that is, in Spring, in the month Nisan, about the time of the Vernal Equinox.<sup>2</sup> The Passover was known as Diabeteria; also, as Hilaria, Huli, Nauruz, and it seems to have been observed by all the Sabæan religions, being the great Spring Festival of the ancient nations. Tacitus relates (Hist. v. 4) that the Egyptians sacrificed a Ram to Jupiter Ammon (Amn-Ra), at this period of the year.

<sup>1</sup> Note 189.

<sup>2</sup> Note 190.

On the occasion of the first Historical appearance of the Levitical system (B. C. 624) it is proper to explain the views upon which those arrangements were founded.

The basis of the Levitical system was the claim, that the whole land, not only from Dan to Beer-sheba, but from the Nile to the Euphrates,—belonged to the National Deity Jehovah,—that the Israelites, or more particularly the Judæans, were his chosen people, selected from among the nations of the whole earth;—that all the first-born males in each family were Cherem, or devoted to Jehovah;—that the High-Priest was Jehovah's vicar on earth;—and that all the people, young and old, were eventually to become a kingdom of his Priests. The civil and military ruler of the nation existed only through the High-Priest, and the spirit of the National Deity rested upon the Melech in the act of anointing him with oil by the Priest. The Melech is then called "Jehovah's son," and sits in the place of Jehovah (Ps. ii. 6, 7—cx. 1). All these ideas are purely Hieratic or Sacerdotal.

The traditions current among the immigrants from Egypt, were engrafted into the new system,—that their ancestors had been slaves to the Egyptians;—that they had wandered for *forty* years in the Desert; and that Jehovah himself had led and protected his chosen people.

In gratitude for this service, and by all their hopes of prosperity as a nation, or as individuals, the Judæans were bound to obey the Laws of the Levites

and Kohanim, who announced to the people, that a legal contract had been made in ancient times, between their fathers in the Desert on the one part, and Jehovah in person on the other part, which covenant the Judæans were bound to fulfil. If they were obedient and submissive, Jehovah was to establish the Judæans as a holy people to himself, and *all the people* of the earth were to see this, and *to be afraid*. The Priests continued at the public readings to expound this contract to the people, in which Jehovah, on his part promised through his priests that the Judæans were to be set on high *above all the nations* of the earth, and to receive all the good things of this life (Blessings. Deut. xxviii. 1-14); and, on the other part, the people agreed to obey the Laws, as announced to them by the Priests; and failing to do so, they were to be afflicted with all the possible evils to which Mankind are liable. (Curses. Deut. xxviii. 25.)

There can be no doubt that the Levitical system was immediately beneficial in purifying and uniting the Judæan people, and in correcting their worst vices. The Levitical Laws formed a mixed religious and political constitution suited to a pastoral people, living in a land inherited by them from their remote ancestors, and to be considered as "Holy." The Judæans were to be separated as much as possible from the surrounding nations, and were to avoid the civilization, as well as the vices, of their neighbours. All male persons were to present themselves three times a year before the National Deity, at his only

temple in the city of Jerusalem, and all offerings were to be made at this one central point. The people were to be strict in their manners, severe in their observances, and of high moral conduct.

These peculiar views and pretensions were partially understood by the Syrians in the time of Antiochus IV. Epiphanes; but were not fully made known to the world in general until the time of Josephus and the Emperor Vespasianus. These tenets, wherever asserted, not only excited the contempt and aversion of the Greeks and Romans; but, from their local and impracticable character, served to limit the Judæan religion to a comparatively narrow circle; and the worship of the National Deity, Jehovah, only gained ground very gradually and partially.

We find an early trace of Levitical usage, in the case of Saûl, after Michmash, where he is represented as building his first altar to Jehovah, and as censuring the people for eating their meat "strangled with the blood," instead of killing the animals with hemorrhage, as practised in modern times. David at Nob is made to show an acquaintance with Holy Bread, and with another Levitical ordinance of the most vulgar kind. In the Legend of Ach-ab, the worshippers of Jehovah are represented as numbering no more than 7000 in all Israel. (1 Kings xix. 18.)

The Levitical Laws were not composed by any one person, but arose by slow degrees, as the Hierarchy became more firmly established. Having been gradually collected together, and preserved by tradition, these Laws may have existed for a long time,

written in a Hieratic language and character, and deposited in the custody of the Priests. It appears however that the Laws of the Levites were at last arranged in order, about the end of the earlier second century (B. C.), and revised by the compilers of the whole Penta-teuch, or Five-Roll (Book). (Hartmann, *Hist. Crit. Forschungen*.)

Tradition had preserved the memory of a small band of slaves, escaped from Egypt, under the leadership of Mosheh (Moses), who, after wandering over the desert of Sinai, finally reached the Mountains of Mo-ab. It is impossible to assign any Historical period for this migration, or to decide whether Moses was a Historical personage, or only a Mythical Hero. The Israelites gratefully acknowledged "Moses" as the founder of their system; and assigned to "Moses" every thing which appeared in the form of Law, in the same manner as the Hindûs have ascribed all their Laws to Brahma-varta. (Von Bohlen, *Alt. Ind.*)

The parties who emigrated from Egypt, bringing with them the barbarous rite of circumcision, and the traditions of the Exodus, were only small bands of escaped slaves, discharged servants, or wandering shepherds, roving about in search of fresh pastures, at no particular period, and for no particular object. But the Epic tale of the Exodus, representing Mosheh (Moses) as the leader of the Chosen People, is of unquestionable importance as a basis of Judæan national faith, and there is no actual impossibility to the narrative having a foundation in fact.

The Levites, or Aaronites, were of Libyan or Egyptian origin, but they all claimed to be "Sons of Levi." In its usual Genealogical style, the tradition announced that Aaron descended from Levi, (the Libyan Lion) was *the brother* of Moses. The Levites brought with them from Africa those ceremonies and Sacerdotal laws, which are founded upon ancient usage and the first rude provisions of society; but it was only in the course of successive ages that those ceremonies and Laws acquired form and consistency.

The Book of the Law said by Chilq-iah to have been *found* in the Temple, may have consisted of some portions of the Book of Deuteronomy, which greatly resembles in style the Book of the Nabi Jeremiah. There is no description given of the discovered Book, and its authorship is not assigned to any one in particular; but it is mentioned as containing *three* divisions, — commandments, testimonies, and statutes. At that early period, such a Book might contain the first, and a portion of the second, commandment (Deut. v. 6–11); likewise, some of the "Blessings" and "Curses." (Deut. xxviii.)

In the whole account of this discovery of the Law, (Torah) it is remarkable that the name of "Moses" does not appear,<sup>1</sup> although, if the people had been familiar with this name, it would have given authority to the promulgation of the Law; nor is the Book of the Covenant assigned to any one in particular. (2 Kings xxii.) In the later Paraphrase of the

<sup>1</sup> Note 191.

Chronicles, the words "by Moses" have been subsequently added. (2 Chron. xxxiv. 14.)

The expression applied to Josh-iah, "Like unto him was no Melech before him, neither after him arose there any like him" (2 Kings xxiii. 25), is the same extravagant flattery, which had previously been applied to Solomon, and here the Law is referred to "Moses;" but this entire verse is omitted in the Chronicles, and it has the appearance of being a later addition to the Book of Kings. We may notice that the terms used do not admit of an application to a *second* Melech.

The patriotic act of Chilq-iah (Jah's lot), and Shaphan (the Coney), assisted by Chuldah (the Mole), in *finding the concealed* Law, must not be stigmatized as a pious fraud, or as a *subterraneous excavation in Holy Ground*; as these parties simply *found a Book*, to which their countrymen could not fail to ascribe an ancient and divine origin, and to observe the ordinances accordingly. This improvement upon the sacerdotal system previously in use was owing chiefly to the progress of the Arts; and followed naturally from the invention of the Alphabet, the general introduction and use of Letters, and the Art of Writing. It was a decisive improvement upon the sacerdotal practice of assuming a supernatural power ascribed to the more ancient Priests and Prophets. Those well-intentioned men are not responsible for the inventions and abuses of posterity. No suspicion of the recent composition of the discovered Book could have been entertained in an illiterate age, and among

a barbarous people, where even Kings and Chiefs were unable to read or write (Jer. xxxvi. 15), and the rude learning of the times was exclusively in the hands of Priests and Levites. (Jer. xxxvi. 4.)

This discovery of the Law has been compared to a parallel instance in History when St. Isidore, about A. D. 840, piously composed, at Mayence, the famous grant to the Papacy, referring it back to the time of Constantinus (A. D. 320), with the obvious intention of confirming and aggrandizing the Papal government. This celebrated forgery, called the Decretals of St. Isidore, is explained in Gibbon's *Decline and Fall of the Roman Empire* (Vol. ix. ch. 49).

These examples are not, however, strictly analogous. The Book of the Law was simply said to have been *found*; and it is not until the times of Nechemiah and the Chronicles, that the Laws appear to have been attributed to "Moses," and finally ascribed to a Mythical age. It must be observed that the Levitical Laws are strictly genuine, being founded upon practice and observation. Those incidental features alone are Mythical, whereby the Laws are referred to the earliest times, or placed in the mouth of a Hero or a Sage, or said to have been ordered by the National Deity in person.

The discovery by Chilq-iah of a Book of the Law, which had previously been unknown to the Melech Josh-iah, and to every one else except the parties in the secret, is represented as being the cause of that movement of reform, which Josh-iah is shown as rigorously enforcing; for he argued that "the anger

of Jehovah is kindled against the land to bring upon it all the Curses that are written in this Book." (Deut. xxix. 27.)

Josh-iah is represented by the Hierarchy as following up his first Passover by offering Human Sacrifices, consisting of the Priests of the rival religions, all of whom are announced as being burnt upon their own altars,—a fatal and pernicious example of intolerance and inhumanity, which has found an abundance of imitators in later ages.

To prove a divine sanction and authority for this barbarous cruelty, a puerile Legend and a precise Prophecy were inserted in the sacred books, dating back as far as the time of Jerobo-am, in order that the Hierarchy might be able to claim, that those Human Sacrifices had been executed in obedience to "the word of Jehovah." (1 Kings xiii.)

Josh-iah destroyed the altars and images of Baal, Ash-Toreth, and the other deities. He removed the high places, and desecrated all their holy places with human bones. In so doing, Josh-iah recognised the tombs of the anonymous "old Nabi," and the "Holy man,"—the actors in that puerile Legend, and precise Prophecy, thus betraying the artifices of the Hierarchy, and the identity of both narratives. (2 Kings xxiii. 17, 18.) The horses and chariot of the Sun were removed or destroyed; the Succoth-benoth, (Huts of the Daughters,) occupied by the Qadesh-oth, were torn down, and every thing was represented as being done with a degree of violence and

rashness, but little calculated either to reform the Priests, or to persuade the People.

The great extent to which idolatry was carried in those times, is shown by portions of the Book of the Nabi Jeremiah, "According to the number of thy cities are thy gods, O Judah! (Jer. ii. 28) and, according to the number of thy streets have ye set up altars to that shameful thing,—altars to burn incense unto Baal. (Jer. xi. 13.) In the streets of the city, the children gather wood, and the fathers kindle the fire, the women knead dough to make cakes for the Queen of Heaven (Ash-Toreth) and to pour out drink offerings to strange gods" (Jer. vii. 18). Hence, the actual followers of the Jehovan culture must have been few in numbers and limited almost to the ruling Chiefs and Elders.

The Nabi Zephaniah serves to explain how ineffectual such harsh measures as those attributed to Josh-iah would prove in practice to change the religions of the people; since Zephaniah speaks of the men who worship the host of heaven upon their house-tops, and that swear by Melchom (Zeph. i. 5). This further appears from Jeremiah (xix), who denounces the people for having "hardened their necks and disregarded his words." He also declares that "they had *built* the high-places of Baal, to burn their sons with fire, for burnt-offerings unto Baal, in the valley of Hinnom: that they had used the roofs of their houses for burning incense to all the host of heaven, and for pouring out drink-offerings." All this illustrates how powerless such violent

persecutions by state rulers prove to be in practice, to change the sentiments and prejudices of an entire people.

The great Empires which surrounded Judæa placed all the petty rulers of that province in a very precarious position. Egypt was united under Nechos; the great city of Babylon was governed by Nabopolassar; and Assyria was ruled by Sarac, or Cynildan, probably the same as Assur-ebil-ili of the Cuneiform tablets. The Medes under Cyaxares had just been defeated by the Scythians, who were overwhelming the oriental countries, and pushing the Cimmerians before them. (Herod. i.)

It is represented that Josh-iah had formed an alliance with the Babylonian King, and was so imprudent as to attack the Egyptian army under Nechos, while proceeding to the Euphrates. Josh-iah is said to have fallen at Megiddo mortally wounded, after an otherwise peaceful reign of thirty-one years.

Jeho-achaz, the youngest son of Josh-iah, is appointed Melech by the people;<sup>1</sup> but Nechos, the King of Egypt, upon his return from the Euphrates de-thrones Jeho-achaz, whose rule was not satisfactory to the reformers, and Nechos takes Jeho-achaz prisoner to Egypt after he had reigned only for *three* months.

Jeho-iaqim, the eldest son of Josh-iah, having engaged to pay a heavy annual tribute to the king of Egypt, is said to have been appointed in place of his brother. Jeho-iaqim declares toleration for all

<sup>1</sup> Note 192.

religions, but gives much dissatisfaction to the reformers, among whom the most distinguished was the Nabi Jeremiah.<sup>1</sup>

Nebu-chad-nezzar, king of Babylon, came up with a mixed army of Chaldees, Syrians, and Arabs of the Desert; and drove the Egyptians within their own border, relieving the Judæans from their tribute to Egypt, but levying one for his own government.

The Judæans became from this time allies and tributaries to Babylon; and their intercourse with the Chaldees assisted them in constructing the reformed Laws. It was from Babyl̄on that the Judæans acquired a knowledge of the Solar Year, and extended their previous knowledge of the Week, and of the Sacred numbers. It was also from Babylon, that other order of traditions gradually arose, deducing the origin of the Judæans from Mesopotamia.

The term Hebrews, Ibrim, or Comers-over, had been applied to those aboriginal Israelites, who *came over* the Jordan eastward to escape from the Philistines at Michmash (1 Sam. xiii. 7); but, when the views of the people became enlarged, the Euphrates was substituted for the Jordan. The Hebrews were then assumed to have *come over* westward into Palestine from Mesopotamia, as some of them undoubtedly did, whenever they returned home. Their original ancestor Ibrim, Abram, or Abraham, had, according to these traditions *come over* from Mesopotamia.<sup>2</sup> It was not until some considerable time afterwards that the contradictory origins, from Egypt

<sup>1</sup> Note 193.

<sup>2</sup> Note 194.

and from Mesopotamia, could be satisfactorily reconciled. But, as the country contained immigrants and their descendants from both quarters, besides the descendants of the aboriginal inhabitants, the Mythical narrative was finally arranged so as to harmonize with the Historical facts.

Jeho-iaqim is represented as being much troubled with the violent diatribes of the Nabi Jeremiah, prophesying misfortune to David (City), and Jeremiah was imprisoned in consequence; but Jeho-iaqim steadily refused to adopt the harsh measures of the reformers. Jeremiah wisely advised Jeho-iaqim to avoid any alliance with Egypt, and to remain faithful to his engagements with the King of Babylon. But, being for *three* years unable to pay the tribute to Babylon, Nebu-chad-nezzar lost patience, and came up again with his army, in the *seventh* year of his reign, and plundered David (City), carrying away the principal people as captives, to the number of 3023 persons; but Jeho-iaqim was permitted to continue his reign for Eleven years.

Upon the death of Jeho-iaqim, his son Jeho-iachin, Jeconiah, or Coniah, is said to have succeeded; but, after he had reigned for only *three* months, Nebu-chad-nezzar came up again in the eighteenth year of his reign, and carried Jeho-iachin away to Babylon, with 832 captives. Every thing of value that remained in David (City) was again plundered. The Judæans found it to be impossible to pay the heavy tribute imposed upon them, owing to the neglected state of the country, and their consequent poverty;

which circumstance might have led the Babylonians to adopt harsh measures.

The inaccuracy of the Book of Kings in respect to numbers, is clearly shown on this occasion; as the number of captives is set down at 18,000; whereas we know from the additions to Jeremiah (lii. 28, 30) that the captives only numbered 832, and that the whole number of captives on the *three* excursions of the Babylonians, never exceeded 4600.

Zedeq-iah, or Mattan-iah, the son of Josh-iah, is represented as being appointed Melech by the King of Babylon; but Zedeq-iah intrigued with other chiefs to throw off his allegiance. Jeremiah urged Zedeq-iah not to offend the King of Babylon; but Zedeq-iah being either unable or unwilling to pay the tribute, an army came up under Nebu-zaradan, and blockaded David (City). Apries or Chophrah, the King of Egypt, made a diversion in Zedeq-iah's favor; but the Egyptian army was driven off, and the blockade continued. At length, after a protracted siege of about two years, when the people were reduced to the extremities of famine, Zedeq-iah and his family attempted to escape, but they were captured. The sons of Zedeq-iah were said to have been killed before his eyes, which were then put out, and Zedeq-iah was brought to Babylon, loaded with fetters of brass. Nebu-zaradan carried away 745 captives, making 4600 captives altogether.<sup>1</sup>

After the excessive tribute that had been demanded, and the frequent plunderings of David

<sup>1</sup> Note 195.

(City) scarcely any articles of value could have remained. Yet tradition preserved the memory of a long list of sacred utensils, which either never existed, or had been carried away long before. Whatever fortifications remained were broken down, and entirely demolished. The Melech's house, the Temple, all the public buildings, and the private buildings of any consequence were burnt to the ground.

This misfortune is stated to have happened in the twenty-third year of Nebu-chad-nezzar (B. C. 587).

## CHAPTER XI.

**Miracles—Are they probable or credible?—Magic and Magicians—Opinions of the Ancients—Remarkable Claims and Statements—Modern Miracle of Saint Januarius—Witch of En-Dor—Dial of Achaz—Ass of Bala-am—Whale of Jonah—Modern Opinions—Miracles of Eli-jah and Eli-sha.**

THE opinions entertained by Mankind in the earlier ages of the world, regarding the succession of events and the course of Nature, differ in a remarkable manner from the conclusions of accurate observers in modern times. With the ancients, every new or strange event was a Prodigy, an Omen, or a Sign. These ideas are all combined in the modern conception of a Miracle.

In ordinary language, the term Miracle (*Prodigium*, *τέρας*) denotes a wonderful event exceeding human power; and under this definition there are few occurrences which cannot be shown to present, under some points of view, a miraculous or wonderful character. The fall of a stone, the rise of a column of water, the solution of a lump of salt, the pulsation of the human heart, though instances of the most ordinary kind, become to a cultivated observer, subjects for the most profound investigations. In this sense, every thing is miraculous, and the more that Science discloses the manner in which phenomena are developed, and declares the unsuspected Laws regulating

every thing, by precise measurements or by an average within definite limits, the miraculous character of all Physical and Moral Laws, and the wonderful applications of Science, are only made more and more apparent.

By many writers a Miracle is understood, in general terms, to be "a violation of the Laws of Nature," and we shall now examine how far this definition is justified by the circumstances.

"A wise man," says David Hume, "proportions his belief to the evidence. In such conclusions as are founded on an infallible experience, he expects the event with the last degree of assurance, as a full proof of the future existence of that event. A Miracle is a violation of the Laws of Nature; and, as a firm and unalterable experience has established these Laws, the proof against a Miracle from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Nothing is esteemed a Miracle, if it ever happen in the ordinary course of Nature. There must be a uniform experience against every miraculous event, otherwise the event would not merit that appellation; and, as a uniform experience amounts to a proof, there is here a direct and full *proof* from the nature of the fact against the existence of any Miracle." (Hume, Essays.)

It will be seen, however, that this definition of a Miracle, as "a violation of the Laws of Nature," involves a contradiction of terms. Since Laws of Nature are established by a uniform experience, if we assume the performance of a Miracle, we subvert the

uniformity of that experience, and hence the supposed laws never were the unalterable Laws of Nature, or they could not be violated. There is no real question to be discussed here, because this definition involves a contradiction of terms.

Other writers consider those events only as miraculous which appeal to the imagination and the senses by the mighty agency to which they belong. The development of a new world, the evolution of a new Species of Animal or Plant, the upheaval of mountains, the submergence of land, the Earthquake, the Volcano, the Tornado, the Cyclone, the fall of a Meteoric stone, or a virulent Disease suddenly becoming epidemic,—are incidences, which in this sense might be termed miraculous. Events which only happen occasionally, occupy positions generally on the extreme limits of ascertained Science, and are a frontier ground for the exercise of intelligence and powers of discovery; but such events are as little contrary to the Laws of Nature as any other. Such Miracles are not admissible as violations of a Law of Nature, but are reducible, like every other fact, to the Physical operation of some of the powers of Nature, and can only be considered as new facts resulting from new combinations of Physical circumstances.

It has been too hastily assumed by some Commentators, that the development or evolution of the world was a Miracle; but the normal condition of the Earth is more correctly considered, as the effect of the long-continued action of Physical and Moral

causes, which are as efficient now, as they ever were, for the development, or evolution, of new worlds, or the modification of old ones.

At the same time, we have the most undoubted faith that, when the same combinations occur again, the same results will, nay must, follow. "Like causes produce like effects, and under similar circumstances similar results will follow." This is an Axiom, or Law of Thought, co-existent with observation itself in all its variety and extent. The reliance we place upon our Memory is founded only upon the positive assurance which this repetition gives us of the recurrence of a fact each time that circumstances require it. Hence, we are unavoidably compelled to expect the return of facts, which have been frequently observed; and, by the constitution of our Minds, we form an instinctive belief in the constancy of the Laws of Nature. This conclusion is confirmed by a long course of observation and experiment, continued through successive ages, and supported by undoubted testimony, and the experience of centuries.

If the water-jug now before me were suddenly to become empty, without any apparent cause, so startling a phenomenon would at once demand investigation; and a new power, whether of increased evaporation of the water, or an increased porosity of the jug, would account for the new fact, and resolve it into some more general principle. Any supposition would be more justifiable than to admit a Miracle, considered as a violation of the Laws of Nature; even

to doubt the evidence of one's own eye-sight,—that the whole is an Optical illusion, a deception or trick, a failure of Memory, a delusion, a dream, disorder, drunkenness, madness,—any thing but a Miracle.

All these alternatives show the necessity for further inquiries, when we are unable to explain any singular event occurring *before our own eyes*; and in such matters the small importance of human testimony, which is at best but secondary evidence. If there could be no doubt whatever about the new phenomenon, it would at once be admitted into Science, and the old Laws of Nature would be modified so as to include the new fact; and it would certainly occur again, when the circumstances were the same.

Since it is thus impossible to induce the belief in a Miracle, when the unexplained event occurs within the range of our own senses, how can we ever hope to prove the truth of remote Miracles by means of human testimony? The vast number of premeditated fictions, and involuntary errors will render a prudent man very circumspect in receiving any testimony, even when it does not go beyond the ordinary current of events, which have never been the subject of contradiction. The more often that a man finds such testimony to be correct, its reliability will gradually be established; but deceptions or mistakes, will weaken the force of testimony as often as they are repeated. Finally, the Mind reposes where the results are most in accordance with ascertained facts; and we rely upon such authorities as agree best

among themselves, and with the general experience of Mankind.

"No testimony for any kind of Miracle," says David Hume, "has ever amounted to a probability much less to a proof; and even supposing it amounted to a proof, it would be opposed by another proof derived from the very nature of the fact, which it would endeavor to establish. It is experience only which gives authority to human testimony, and it is the same experience which assures us of the Laws of Nature. When therefore these two kinds of experience are contrary, we have nothing to do but subtract the one from the other, and embrace an opinion, either on one side or the other, with that assurance which arises from the remainder. But, according to the principle here explained, this subtraction amounts to an entire annihilation, and therefore we may establish it as a maxim, that no human testimony can have such force as to prove a Miracle." (Hume, *Essays*.)

This position has been assailed by thousands of Commentators, and yet it has never been once imperiled,—the general argument being unanswerable. But the expressions "more or less miraculous" are inadmissible, because a Miracle cannot be conceived as admitting of degrees, the smallest deviation being as effective as a greater one. The falsehood of any testimony may be more or less probable, but can never be more or less miraculous.

Let us suppose any miraculous event, such as a dead Animal or Plant returning to life; not a case

of resuscitation, but the revival of an animal body, in which mortification had already commenced. This would undoubtedly be considered a Miracle, because it is not supported by our own experience, and the unanimous testimony of all Science is against the assumed fact, it being an unquestionable Law of Nature, that Animals and Plants when dead, cannot be restored to Life, and no amount of testimony is sufficient to prove the contrary.

If we were to find as a witness the most honorable man, of the best possible character, of great intelligence, and who has no interest to deceive, it may be highly probable that he will speak truth on all occasions; and, if his statement were confirmed by a thousand persons such as himself, and of undoubted credit in the community, it might be conceded to be *almost* a Miracle that such men could be betrayed into an intentional falsehood, or an involuntary mistake.

Yet, if these men asserted a Miracle, we should have their evidence counterbalanced by the miraculous character of their narrative; and, as all Miracles are of equal authority, the asserted Miracle would outweigh or over-balance the approximate Miracle of the testimony being false. The practical effect would be to raise a doubt, not as to whether a Law of Nature had been violated, but merely whether the previously supposed Law of Nature had really been one or not, since the new fact, so confidently asserted, might appear to throw some doubt upon its validity.

Those, however, who are familiar with the inaccurate manner in which observations are usually made

by unskilled and unscientific persons, and the easy manner in which mistakes are propagated from one to the other, would not be inclined to attach much importance to the unusual statement. Showers of Frogs have been declared, by the most respectable testimony, to have fallen at various places in France, certified by the Curé or Parish Priest, and the principal residents. (Nouv. Dict. d'Hist. Nat.) Have not living Toads been often declared to have been found enclosed in solid marble? How many times has the Sea-serpent been seen and described by respectable voyagers? Yet no Naturalist attaches any credit to such declarations, how often soever they may be repeated. None of these incidents have any claim to be considered as Miracles; but are discredited simply as being only new and additional facts for the Science of Zoölogy.

The most singular and surprising event in Nature when duly and sufficiently authenticated, admits of being enrolled among the ascertained facts of Science; and the Laws of Nature, as previously understood, are modified so as to include the new fact. It is further understood, that when the same causes are again in operation, the same remarkable event will occur again. But a Miracle seems to be an event without a cause; or an event of a capricious character, that is, it has happened once, but will not so happen again, or the same cause will produce a different effect, all of which conclusions are contrary to Reason and Experience. Hence, it comes that all forms of the supernatural must at once be rejected by

intelligent persons. Testimony is wholly inadmissible in evidence of a Miracle. "I would not believe it though it were told me by Cato," was a saying in ancient Rome. (*"Ὅτι τοῦτο μὲν οὐδὲ Κάτωνας λέγοντος πιθανόν ἐστι.* Plut. Katon. xix.) The evidence of our own senses, always liable to error, should not induce a belief in the reality of a Miracle, when we ourselves have been present at the occurrence in question. A Miracle is a contradiction in terms, and cannot admit of proof.

Laws of Nature are generally conceded to be only provisional, and to bear reference to our previous knowledge, being liable to be continually modified as our knowledge increases. Among ancient Miracles, we find the Stones, which fell from heaven, preserved in the temple of Astarte at Tyre, and other places. These Bætyli (*Βαίτυλοι*) were, of course, ascribed as Miracles to the direct action of the Gods; and, as such we would be justly entitled to consider them as Legendary. But, upon more modern statements of similar phenomena, the fall of Stones has gradually become an ascertained fact in Science; and no rational person would now consider them as any thing more than rare, or not very usual, occurrences. And, when it becomes probable that all Space is traversed by fragments of opaque bodies, which, attracted by the Earth, are drawn in and generally consumed, when they arrive in contact with the terrestrial atmosphere, the fall of Meteoric Stones, or Meteorolites, becomes one of the Cosmical laws, and follows the general results of Gravitation, and Chemical Attraction. (Humboldt, *Kosm.*)

Whatever degree of probability approaching to certainty we may acquire from the repetition of events happening an infinite number of times, we never can be certain that some unsuspected or unknown Law of Nature, not yet evolved, shall not modify the succession of events. (Laplace, *sur les Probabilités*.) The reference of events to causes is an instinctive habit of human thought among the higher Species or Races of Mankind; but we are in all cases unable to detect the manner in which causes act so as to produce their effects, nor do we perceive any necessity for the dependence of the one fact upon the other. (Lacroix, *Essai*.—Hume on Cause and Effect.)

Accurate observers have frequently noticed that the views entertained by Mankind, from the earliest ages, regarding the economy of Nature and the succession of events, coincide in a remarkable manner with the general progress of nations; and even form a measure of the different grades of cultivation and intelligence to be found within the same people.

“In an early stage of advancement when a great number of natural appearances are unintelligible, an Eclipse, an Earthquake, a Flood, or the approach of a Comet, with many other occurrences afterwards found to belong to the regular course of events, are regarded as Prodigies. The same delusion prevails as to moral phenomena, and many of these are ascribed to the intervention of Demons, Ghosts, Witches, and other immaterial and supernatural agents. By degrees many of the enigmas of the

moral and physical world are explained; and instead of being due to extrinsic and irregular causes, they are found to depend on fixed and invariable laws. The philosopher at last becomes convinced of the undeviating uniformity of secondary causes, and, guided by his faith in this principle, he determines the probability of accounts transmitted to him of former occurrences, and often rejects the fabulous tales of former times, on the ground of their being irreconcilable with the experience of more enlightened ages." (Lyell, *Princ. Geol.* v. 86.)

This impossibility of admitting, or even understanding a Miracle, in the sense of being the violation of a Law of Nature, has forced the asserters of Miracles to take refuge among the unusual class of facts. According to them, a Miracle is not a violation of existing Laws of Nature, but only an effect new to our observation, and as being the result of new and peculiar circumstances. The Miracle according to them proceeds from a higher power,—a new cause,—and the Miracle is therefore only a new result of new combinations of physical circumstances. The Divine Will is asserted to be one of the powers of Nature, as much as any other power; and to have exerted itself as the producer of phenomena out of the usual course of Nature. (Thomas Brown, on Cause and Effect.)

According to this view we are called upon to include the Supreme Being as one of the powers of Nature, along with Gravitation, Heat, Electricity, Vitality, and Chemical Attraction. This is plainly

inadmissible; as it simply fails to assign the event in question to any particular or secondary cause. Men suddenly struck down, and ignorant of the causes, may exclaim, "It is the Will of God." This is Hieratic language; and merely a religious mode of stating the general facts, and the real or affected ignorance of the parties as to the particular causes.<sup>1</sup>

It is no doubt true that when we consider the Supreme Being as omnipresent and eternal, conscious of all the operations and relations of the Universe, and carrying into effect, by immediate energy, all the existing Physical and Moral Laws, there is no possibility of proving that this action has never been intermittent, occasional, or special. But, if it be impossible to prove a negative, it is equally impossible to prove an affirmative; and the latter position is not supported by our own personal experience, nor by the demonstrations of Science, and it is therefore wholly incapable of being proved by any testimony, however numerous, respectable, or reliable.

Thus, while it would be plainly unphilosophical to deny the possibility of an occasional agency to produce those variations in events, which are termed Miracles, the probabilities are vastly greater, that the Miracles are to be referred to ordinary causes, which have been overlooked, misunderstood, or misrepresented.

There is another definition of a Miracle,—it is the introduction of a power, surpassing the ordinary powers of Nature, which violates an existing Law of

<sup>1</sup> Note 196.

Nature, for a special purpose, and limited to a particular place and time. This is the Hieratic or Sacerdotal idea of a Miracle, and it is defined by Hume, as a "transgression of a Law of Nature by a particular volition of the Deity, or by the interposition of some invisible Agent." The occasional character here given to a supposed new power is at variance with what we know of existing powers; for, while it is not unusual for modern Science to disclose new powers in Nature, such as Electricity, Capillary Attraction, or Chemical Affinity, as the causes of phenomena, these are observed in all cases to be general, not limited in their operation to any place or time, constant in their action, and, when other circumstances remain the same, the Physical effects are universally true.

A Mechanic operating upon steel-filings might be surprised at the approach of a person with a powerful magnet concealed in his garments. The disturbance of the steel-filings, influenced by the hidden magnet, would suggest to the Mechanic a new power surpassing the ordinary force of Gravity. If the magnet were privately removed, the disturbance would cease, and might appear to have been designed for a *special* purpose. It would depend very much upon the intelligence of the Mechanic, whether he considered the affair to be a Miracle, or involving Physical and Moral causes not yet understood or detected by him. Thus the idea of a Miracle in this case would arise simply from the limited experience and contracted understanding of the observing person.

According to some Ecclesiastical writers, an event must bear upon the interests of Religion, as a distinctive *sign* (σημεῖον) in order to be miraculous. This is rather an unfortunate definition for a Miracle, since the asserters of this kind of Miracle are very generally accused of having invented their Sacerdotal stories, in order to promote the interests of their respective Religions. But the fact of the Miracle being connected with any particular Religion is a conclusive evidence against it. "Men in all ages have been so much imposed on by ridiculous stories of that kind, that this very circumstance would be a full proof of a cheat; and sufficient with all men of sense, not only to reject the fact but even to reject it without further examination. Though the Being to whom the Miracle is ascribed be in this case Almighty, it does not upon that account become a whit more probable; since it is impossible for us to know the attributes or actions of such a Being, otherwise than from the experience, which we have of his productions in the usual course of Nature. This still reduces us to past observation, and obliges us to compare the instances of the violations of truth in the testimony of men, with those of the violations of the Laws of Nature by Miracles, in order to judge which of them is most likely or probable. As the violations of Truth are more common in the testimony concerning religious Miracles, than in that concerning any other matter of fact, this must diminish very much the authority of the former testimony, and make us form a general resolution, never to lend the attention

to it, with whatever specious pretext it may be covered." (Hume, *Essays*.)

The general belief in the performance of Miracles by distinguished characters, possessed of a Magical power, prevailed in the Greek and Roman Empires for 650 years, from Alexander (B. C. 330) to Constantinus (A. D. 321), but declined gradually throughout the Middle Ages. The Emperor Vespasianus was asserted to have restored a blind man to his sight at Alexandria (A. D. 70), in a miraculous manner, and under circumstances of great publicity. No teacher, leader, or prophet would then have been received as such, unless Magical powers had been assigned to him by his followers and admirers. The Philosopher Apollonius, of Tyana (A. D. 45), was declared to have performed a series of absurd prodigies, in proof of his authority as a divine teacher. (Philostratus in *vit. Apoll.*) The accounts of the life of this Apollonius were composed in so fabulous a manner by his disciples, that "we are at a loss to discover whether he was a sage, an impostor, or a fanatic," (Gibbon, *Rom. Emp.* c. xi.,) and hence probably Apollonius is only a Legendary personage.

The performance of Miracles was generally understood to indicate the possession of a divine power, superior to that of ordinary men. By suspending the natural laws, or by producing events in an unusual manner, each pretender was supposed to furnish his proofs or credentials.

It was asserted by many that the fortunate possessor of the Seal of Solomon, or even of a copy, on which

his name was cut in a particular manner, could control all the riches of the world. This famous name of Solomon, or rather Shelomoh, שְׁלֹמֹה was understood to be able to expel Demons, and several incantations were believed to be of great use in curing diseases.



*Abrazas Gem for "SOLOMON."*

Cases of Insanity and Epilepsy were considered as arising from the presence of a Demon. Eleazar, an Israelite of Alexandria, was asserted to have expelled a Demon in the presence of the Emperor Vespasianus; as well as of his sons, his captains, and the whole multitude of his soldiers. There could be no deficiency here of respectable foreign witnesses. Eleazar produced a magic ring, with a root of a very peculiar kind, learned from Solomon by tradition. Eleazar applied this ring to the nose of the person possessed, and drew out the Demon through the man's nostrils with the word "Shelomoh," and certain incantations. The Demon in going out was charged to upset a basin full of water, a little way off, to let the spectators know that he had left the man, a fact not otherwise apparent. By these means, the event itself and the skill and wisdom of Solomon were clearly proved to all present,—and future! (Joseph. Ant. viii. 2.)

Cicero alludes to some heathen Gods, whose names they did not dare to pronounce; and Lucanus

declares that the naming of certain deities would make the earth and heavens tremble. This power was claimed for the High Priest of the Judæans. The sacred word for "Jehovah," consisting of four letters, was called the unutterable name (Shem hamphorash), also the Tetra-grammaton, and assumed a Magical power. Only on the great day of Expiation did the High Priest venture, in fear and trembling, to pronounce the sacred name. The Priests crowded around him, and the chanting was louder than usual, and none but the most privileged priests were permitted to catch the true sound. (Joseph. Antiq. II. 12—Univ. Hist. III. 357.) The Faithful were informed that whoever could pronounce *the name* correctly might shake heaven and earth, and work supernatural prodigies, as well as discover the most hidden secrets and intentions of the Deity. The High Priest of the Judæans was alone supposed to be able to pronounce this magic Word, or Logos, and the inference was obvious that he possessed a divine power. (2 Macc. III. 24.) "Other nations would perceive this and be afraid." (Deut. xxviii. 10.)

From Origenes (contr. Cels. I. 6) we find that "Christians employ no spells, but *the name* 'Jesus' (Ἰησοῦς) and certain *other words*, in which they repose faith," and that the name "Jah-vah," or "Jeho-vah,"



*Abraxas Gem for "JEHOVAH."*

was cut upon stones or metals, and used as a talisman, for charms against diseases, and for the exorcism of evil spirits. These Abraxas gems exercised their potent spells; and Angels refused to tell their names, lest they might be coerced and enslaved by those Magicians, who were understood to exercise the Magical powers.<sup>1</sup>

Such opinions as these have continued to prevail more or less throughout the whole of the Middle Ages; but the progress of Science, and the intelligence of the people, have gradually deprived the ancient Magician, or wonder-worker, of his power and influence. In modern times, he is only to be found as the harmless Conjuror, or Prestigiator,—the more amusing and honest Professor of the arts of public deception.

Even in the latter portion of the nineteenth century the countrymen of Galileo of Toricelli, Volta, and Vico, still continue in the face of the civilized world, to witness twice a year at Naples, the miraculous liquefaction of the blood of Saint Januarius. (Il Miracolo di San Gennaro.)—"Quid rides?"

The Roman Deity Janus Bi-frons, ceased to be worshipped at Rome, about A. D. 305, and this ancient culture became eponomized into a Saint Januarius, who died at that time. The blood of this eponomus, collected at the time of its supposed death, is still asserted to be preserved in *two* phials (ampolle), and to liquefy miraculously twice a year, on *two* special days (May 3, Sept. 19) marked in the

<sup>1</sup> Note 197.

Calendar for that purpose. This *real* head and blood are carried in procession from the City Hall of Naples to the Cathedral of Santa Chiara, in defiance of such trifling objections as may arise from the revolutions of fifteen centuries, and the Chemical Laws. On a late occasion we were gravely told that the Miracle was slow to appear, that it took *forty* minutes, and that there remained a globe in the blood, not dissolved like the rest. These "ampolle del sangue" might be submitted with advantage to some competent observer, who will detect the material, and declare the nature of the arrangement, which of course, is Chemical, Mechanical, or both. It is a remarkable fact, that those Priests, Monks, National Guards, and members of the Italian aristocracy, who composed the procession, and probably considered the whole affair as an excellent farce, did not perceive their own very doubtful position, in thus publicly assisting to perpetuate the artifices and delusions of ancient times.<sup>1</sup>

The credulity of the earlier first century had its limits, for Horatius would not believe the story told him in a country town, that sacrificial fires had been kindled without the application of flame. This Legend, being an imitation of Eli-jah, and the 450 Priests of Baal from the Book of Kings, is the earliest occasion on which the Greeks or Romans show any acquaintance whatever with Judæan Legends (B. c. 20). "Let the circumcised Judæan believe it, —not I," says Horatius, "for I have learned that the Gods act surely and perpetually; nor, if anything

<sup>1</sup> Note 198.

wonderful be done by Nature, shall I infer that diabolical Angels have been sent down from heaven."

Credat Judæus Apella

Non ego ; namque Deos didici securum agere ævum  
Nec, si quid miri faciat Natura, Deos id  
Tristes ex alto cœli demittere tecto.

*Hor. Sat. i. 5. 95.*

If we investigate the ancient narratives of Miracles, prodigies, and supernatural events, we shall generally notice that the course of Nature proceeds as usual in all the collateral and minor circumstances of the Legends.

Thus, in the Legend of the Witch of En-dor, (Fountain of Ages) although the Laws of Physiology were grossly violated in representing a dead man as acting and speaking; yet, in the case of Sathl, the minor laws of Physiology, in making him to faint through long fasting, were carefully observed. Again, the ordinary rules of propriety were obeyed in covering the dead man with a mantle, and it is to be presumed that in speaking, Samuel used the Hieratic language grammatically, and spoke without any peculiar accent, or Sibboleth, acquired during his recent residence in foreign parts;—all which implies Memory, and the continuous vital action of the brain, as well as the personality of the individual (1 Sam. xxviii. 7).

Then, in the Legend of the Dial of Ahas, although the Astronomical Law of the continuous motion of the Earth from West to East was directly

violated, yet the whole point of the narrative depends upon the well-known Law of the uniform diurnal motion of the Earth, as a measure of sidereal time; also, upon the first Law of Optics,—that Light proceeds in straight lines from a luminous object, so that the motion of the shadow of an object upon a dial-plate may be made a measure of Time. To adopt an instrument of Science in the construction of a Legend, proves the very modern date of the story, and indicates a rare boldness in the sacerdotal narrator, thus to intrude into the domains of Science and Art. This could not have been composed long before Archimedes (B. C. 220), and more probably some considerable time after that date. (2 Kings xx. 9.)

The Speaking Ass of Bala-am is admitted by Bishop Newton, “to have always been the standing jest of every infidel brother.” (Newton Proph.); and the Commentators have prudently reminded us that Ravens, Starlings, and Parrots utter vocal sounds without understanding them; further, that no one who believes in a God can doubt his power to open the mouth of an Ass, or to perform any other prodigy. (Numb. xxii. 28.)

Intelligent men may, however, be influenced by two considerations,—That the Legend is not supported by the Science of Zoölogy, inasmuch as the *Equus Asinus* is not observed to speak; and—That the event related is referred to a remote place and period, when cultivated observers were wanting, and therefore the fact is not sufficiently authenticated. These reasons are amply sufficient, without wandering

into the cloudy regions of Theology. There is neither propriety nor necessity to question the power of the Supreme Being to evolve an animal of the Ass species capable of reproving a Seer, in the Hieratic language, and in words suitable to the occasion. But, as "like produces like," we shall expect to find the species in Western Asia, recent or fossil, where if any cultivated observer of undoubted Science announces its discovery, the scientific world will readily describe the *Asinus loquax* of Palestine; nor will its place in the natural series be very much below that of the Reverend Councils, who have permitted the Legend to remain upon the sacred books for so many centuries.

But it is pleaded that the occasion required it to be shown, that the same Divine power, which caused the Ass to speak, also made Bala-am to utter "Blessings," when he intended to utter "Curse." This ecclesiastical idea converts both Bala-am and his Ass into mere tubes, or speaking trumpets, for the utterance of supernatural words. Such a view is contradicted by the whole range of modern Science, which asserts the individuality of Animals, the permanence of the conditions of animal existence, the relation between cause and effect, and the invariable sequence of events.

Although in modern times this Legend has been generally condemned, it is probable that at the period of its promulgation the narrative possessed a high degree of popularity and immediate utility. The early Christians understood the Legend of Bala-am's

Ass in a Historical sense, as we learn from 2 Peter ii. 14, 16 and Jude 11. Every simple person of inferior culture and intelligence, who was then assisting to extend the new religion, could plead his fitness as a medium; since he had only to quote the occasion when the humble quadruped had been used as a similar vehicle for divine purposes. The Mythologists had long been familiar with the Horses of Achilles which spoke in Greek, (Hom. Il. xix. 404;) with the Speaking Ram of Helle, when she fell into the Hellespont (Apoll. Rhod. Argon. i. 256), and with that Ox, which spoke Latin in Sicilia (Liv. xxiv. 10).

The skeleton of some large Cetaceous animal stranded on the sea-shore of Phœnicia, probably gave rise to the fantastic Legend of Jonah remaining alive in the Whale's interior; because many persons can stand erect within the jaw-bones of the larger Whales. The narrative strikes the popular mind as being so unreasonable, as to be deservedly condemned in the phrase, borrowed from Hamlet and applied to an incredible story,—“very like a Whale.” The Greek Legend of Arion, riding on the back of a Dolphin, charmed by his singing and playing (Herod. i.) has the merit of elegance, and does not so grossly violate all probability. (Jonah i. 17.)

The early Christians understood the Legend of Jonah in a Messianic sense (Matt. xii. 40); and hence a very large number of intelligent persons think it to be their duty to accept the narrative as Historical. It

is probably useless to suggest such ordinary facts as the following,—that a man would be drowned before he could be swallowed,—that the throat of a Whale is so small, that a man could not be swallowed,—that if swallowed, the man would be instantly suffocated;—that a human being cannot exist for any length of time, without air, food, and fresh water, etc., etc. The Book of Jonah, our sole authority for this narrative, is itself not sufficiently precise, even to prove the condition of Nineveh. It has been much altered and interpolated, and the true date of Jonah, the son of Truth (Amittai), is by no means clear. But inasmuch as the narrative of every Miracle rests upon the skill and veracity of each observer, and as our own estimate of the credibility of each observer reposes entirely upon our own experience and observation; and, as these are contradicted by the Miracle, we are compelled to reject the narratives of Miracles in every case.

Many eminent Ecclesiastics of the English and Scottish Schools have boldly attempted to prove the truth of a Religion, by the confident assertion of its Miracles; but, in the "Evidences" of Drs. Paley and Chalmers, we have only examples of the unskilful contrivance of attempting to advance Social Morals at the expense of Human Intelligence. The absurdity of this course is very apparent; for, just in proportion as such Religions abound in Miracles, do we obtain the more frequent "Evidences" of an unreliable character, and the more loudly do such Theologians proclaim their own refutation.

The Levitical pretension, that Divine Revelations were communicated privately to the Judæan High Priests, and set down in writing, to be interpreted by them alone for the instruction of Mankind, is the insecure foundation for all those forward pretensions and presumptuous claims advanced by certain classes of Priests and Preachers. The unavoidable changes arising through a long course of ages, from the revolutions of society,—from alterations in letters,—in language,—in the signification of words,—in the decay and contradictions of manuscripts,—their want of general publicity,—the errors of transcribers,—the various readings of editors,—the ignorance or mistakes of translators,—combined with the progressive opinions and knowledge of the people,—would of necessity render such miraculous revelations both partial and inoperative, even if it were possible for them to be either preserved or authenticated.

It is a vain pursuit to seek for divine words and ideas in documents emanating from the obscure and benighted regions of antiquity. There can be no criterion of Truth apart from that perfect evidence, with which the Human Mind, when in health and free from prejudice, instantaneously perceives the agreement or disagreement of two precise ideas.

Flattered by the specious statements that “special plans,” — “gracious purposes,” — and “particular providences,” — have been exerted for the *special* advantage of a particular people, to whom they belong, — Men have been led to credit the occasional violation of the Laws of Nature. If such Men were so

consistent as to apply this pernicious opinion to the ordinary matters of life, they would not know what to believe or disbelieve, as to the future succession of events; because they thereby abandon the only principle on which the succession of events is observed to be founded. If the course of natural and moral events were capricious and uncertain, it would destroy the basis of all their hopes and fears, as well as the motives and merit of careful exertion. Such a belief would practically deny the unchangeable character or immutability of the Divine Mind, and violate those instinctive feelings which lead Men to rely upon the constancy of Natural and Moral Laws.

To avoid such unpleasant consequences of their belief, some intelligent Men balance themselves dexterously between two opposite opinions, and confine their belief in Miracles to those only which are stated to have occurred in distant places, and at remote times, in connexion with that particular creed in which they were born and educated. Hence, many persons find it prudent to express an indifference to all opinions; they assent to the most absurd Legends, but with the smile of incredulity;—they listen to the most precise conclusions with the frown of dissent. Like that prudent Man, who bowed to the fallen statue of Jupiter, they wish to find themselves in apparent safety under every contingency. This general apathy is unfavorable to Intellectual progress either in Learning or Science.<sup>1</sup>

<sup>1</sup> Note 199.

It is important to be able to show, what were considered to be the characteristics of a great Nabi, or Prophet, according to the ideas prevalent at the time when the chief portions of the Books of the Kings were composed, that is, not before B. C. 300. The Eponomus of Eli-Jah illustrates this point, followed as it is by a similar Eponomus of Eli-sha, the son of Judgment (Shaphat.)

Eli-Jah, in Greek Elias (Ἠλίας), is represented as being a hairy man, with a leathern girdle about his loins. He is of Gilead, and called a Tishbite, or foreign settler. The agriculture of the Israelites depending mainly upon the early and latter rains, Eli-jah announces that neither *rain* nor *dew* should be for years, except according to his *word*. Eli-jah lived by a brook in the wilderness, and the Ravens brought him bread and flesh regularly in the morning and evening. The brook having dried up, as he had not *spoken* for rain, Eli-jah travels, and meets a widow gathering sticks, and he begs bread as a mendicant in Zarephath, a port of Phœnicia, between Sidon and Tyre, known to the Greeks as Sarepta. The anonymous widow had only a handful of meal in a box, and a little oil in a pot; with these limited means, she not only supported herself and the Nabi for several days, but also her son and the house; because "the box of meal wasted not, and the pot of oil did not fail." The woman's son fell sick, being unused to such plentiful fare, and there was no breath in him. The Nabi prayed over the sick child, and stretched himself upon the child *three* times, and the

child's life came into him again. By these means, the woman knew, and posterity may also know, that these credentials proved Eli-jah to be a true Nabi.

There had been a drought and a famine for *three* years in Israel, in consequence of Eli-jah holding back the rain and dew. It was proposed to hold a competitive trial before Ach-ab, Melech of Israel, on Mount Carmel overlooking the sea. Eli-jah alone was to have one altar, while 450 Priests of Baal-shemesh were to have theirs. Each party erected its own altar,—laid wood thereon, and sacrificed an Ox, placing the fat on the altars, but no fire. Of course, neither would burn by natural means. Eli-jah made his altar of *Twelve* stones, corresponding to the *sacred* number of the tribes of the Israelites, and surrounded it with water. At the request of the Nabi, fire fell and consumed his offering, the wood, *the stones, the dust*, and *licked up* four measures of water in the trench. Eli-jah then took the 450 Priests of Baal, with the assistance of the casual spectators, and slew them by the Brook Qishon.

To bring rain, Eli-jah threw himself on the ground, and put his face between his knees; then, sending his servant *seven* times to look out, on the *seventh* time, the messenger sees "a little cloud no bigger than a man's hand." The rain then fell in torrents.

The Queen Je-ze-bel, being a protector of the 450 Priests,—(an organized body who could not protect themselves against one man,)—felt angry at their massacre; and Eli-jah was compelled to flee. He

arrived at Beer-sheba, (Well of the Oath), and travelled a day's journey into the wilderness. While Eli-jah lies under a juniper-tree, an Angel touches him as he sleeps, and bids him to rise and eat. He finds a cake baked on the coals by his angelic attendant, and a cruse of water at his head. He eats and drinks; and, upon the strength of this divine meat, Eli-jah spends *forty* days and *forty* nights in the Mount of Choreb. (1 Kings xix. 8.)

Eli-jah, on Mount Choreb (the Desolate), came into a cave; and, at the divine command, stood out on the mountain. The rocks fell to pieces,—the mountains were torn asunder,—there was a strong wind,—a fire,—and an earthquake,—yet was Jehovah in none of these, but “in a still, small voice.”

Jehovah desires Eli-jah to anoint Eli-sha, the son of Judgment, as a prophet in his place. Eli-jah finds Eli-sha at the Meadow Mecholah, plowing with *twelve* yoke of oxen before him, and he with the *twelfth*, and Eli-jah casts his mantle upon Eli-sha.

Eli-jah calls fire from heaven to destroy a captain and fifty men on two successive occasions, and he is about to do it a *third* time, when the power of Eli-jah is acknowledged, and he spares the third band; at the same time he prophesies that Achaz-iah, Melech of Israel, who is sick, shall surely die.

Jeho-vah was then about to take up Eli-jah into heaven in a whirlwind. Eli-sha, and all the Sons of the Prophets, divined that something was going to happen, and they would not leave Eli-jah, being required for witnesses.

Eli-jah and Eli-sha proceeded to the River Jordan; Eli-jah struck the water, right and left with his mantle, and the water divided,—so that the two Prophets went over on dry ground. Then came a *chariot of fire*, and *horses of fire*, the two prophets were parted, and Eli-jah, (Elias, or Helios, *the Sun*) went up *into heaven* by a whirlwind. Fifty men sought Eli-jah in the mountains and valleys for *three* days and they found him not. Eli-sha had witnessed the ascent, and, rending his own clothes into two pieces, he took up the mantle of Eli-jah, and with it struck the water, right and left, as Eli-jah had done. The sons of the Prophets, who were at Jericho, *witnessed this*, and said “The spirit of Eli-jah rests upon Eli-sha.”

The idea of a divine power and privilege originally obtained from El and Jah, (Elohim-Jehovah), or the Deity in person, and transmitted to posterity by anointing with oil, and by transferring the robe from each incumbent to his successor, is here completely eponomized, and indicates that Theocracy which the Priests were seeking to establish in Jerusalem, during the reigns of the Asmonean princes.

Some of these Legends possess a certain Political and Religious significance; and will contrast favorably with the corresponding Legends of any other ancient nation. Those of Eli-jah are in general more elevated in tone than the others; and, in the scenes on the Jordan, and especially on Mount Choreb, these Legends are equal in sublimity to some of the most celebrated compositions of antiquity. When Philosophy had made sufficient progress to include Conscience

among the powers of the Mind, the application of the "still small voice" became effective.

There is an evident change of tone and character in the Legends of Eli-sha. Most of these later stories emanated from the Schools of the Prophets, and the general smallness of the ideas corresponds with their juvenile origin.

Eli-sha having now obtained the magic mantle, it was proper that he should do some good with it. Jericho was a pleasant place, *only* the ground was barren, and there was no water fit to drink. Eli-sha took a *new* cruse, and put a little salt into it. This *healed* the water, and Jericho had good water, and ceased to be barren.

From Jericho, Eli-sha went to Beth-el. On the way, some small children from the city mocked him, and said "Go up, bald head!" Eli-sha *turned back*, *looked* at them, and *cursed* them in the name of Jehovah. So two She-Bears came out of the wood; and tore *Forty-two* of the small children!

Then a certain wife of the son of a prophet, (rather a vague substitute for a name)—was in debt, and had no property except a pot of oil. Eli-sha advised her to borrow the vessels of her neighbours, and to pour oil out of the magic pot, which filled all the vessels. She sold the oil, paid the debt, and supported herself and her children on the balance. It is not stated that this "Prophet's-son's-wife" recollected to return the borrowed articles,—as they do in Egypt.

"A great woman" of Shunam was childless, and her husband was old. Elisha prophesied that she

should bear a son, in consideration of having fitted him up a chamber on the wall, with bed, table, stool, and lamp-stand. The son was born, and when grown complained of his head in the field; he was brought home, and died that day. Eli-sha was sent for at Mount Carmel. The prophet's staff, placed by his servant on the dead child, produced no effect. The Nabi came, shut the door, and prayed to Jehovah. Then Eli-sha lay upon the body of the child, put his mouth to the child's mouth, his eyes to the child's eyes, his hands upon the child's hands, and he stretched himself upon the child, when the latter began to grow warm. Then Eli-sha returned, and walked in the house to and fro; he went up again, and stretched himself again upon the child, and the child sneezed *seven* times, and then opened his eyes.

On another occasion a party of Sons of the Prophets were boiling a pottage of herbs, and one of them gathered a wild vine and wild gourds, which were poisonous; and, on tasting the soup, Eli-sha was told that there was "death in the pot;" but Eli-sha put meal into the pot, and it all came out right, for there was no harm in the pot.

A man from Baal-shalissa brought twenty loaves of barley, and full ears of corn in the husk, and Eli-sha told him, "Feed the people," being 100 men, and they did eat and left some over, as he had foretold.

Naaman, a captain in the army of Benhadad, Melech of Damascus, was afflicted with Leprosy, and his master gave him a letter to Jeho-ram, Melech of

Israel, that Eli-sha might attend to his case. Naaman was cured by washing *Seven* times in the River Jordan, for which service Eli-sha refused any reward. Gechazi, his servant, followed Naaman, and claimed a talentum of silver, and two changes of garments. On being questioned by Eli-sha, Gechazi denied the transaction; when Eli-sha declared that his *heart* had witnessed the affair, and that the Leprosy which *had gone out* of Naaman should cleave to Gechazi and his offspring *for ever*; so Gechazi went out, from the presence of Eli-sha, leprous and as white as snow.

A house was about to be built for the Sons of the Prophets, and every man was expected to bring a beam; and when they came to Jordan to cut wood, the ax-head held by one of the party fell into the water. He cried to Eli-sha, "Alas master?" for it was *borrowed*. Eli-sha cast down a stick, and the *iron* did swim.

This last feat was not imitated by many subsequent prophets. The discovery by Archimedes (B. C. 220) of Specific Gravities and the Law of Floating Bodies, rendered such prodigies more rare and difficult wherever ancient Science had penetrated.

It seems that the Syrians were at war with the Israelites, and Benhadad, the Melech of Damascus, found that every thing he did was anticipated by the Israelites, because the Nabi Eli-sha knew every word spoken in the Melech's bed-chamber. Hearing that this formidable Magician was at Dotham, the Melech surrounded the place with horses and chariots. The servant of Eli-sha expressed fear, and was told to open

his eyes. He did so, and saw horses and chariots of fire round about Eli-sha, and the enemy were struck with blindness. Eli-sha offered to be their guide, saying, "Follow me, and I will bring you to the man you seek." The Syrians did so, and found themselves captives in Samareia. Here their sight was supernaturally restored, and the Melech dismissed his captives. After this, the Syrian bands came no more into the land of Israel. Then, in direct contradiction to the former statement, the narrative announces that the Melech of Syria besieged Samareia.

The famine was so great, that women boiled their own children and ate them; and the Melech blamed Eli-sha, but the latter foretold that the siege would be raised. One of the chiefs present doubted this, but Eli-sha told him that he should see the plenty of food, but not taste of it. The Syrians were then alarmed by supernatural noises in the night, of horses and chariots, which terrified the Syrians, as they were *afraid* of "the Melech of the *Chittites*," (Fear,) and "the Kings of Egypt." The Syrians deserted their camp, leaving every thing, including their horses and asses, expecting to go faster on foot. Four leprous men discovered the flight. The Israelites, afraid of a stratagem, sent two chariot horses to follow the fugitives from Samareia to Jordan, and the whole way was strewed with garments and *vessels*, they had taken in their haste, after we had been told that they had left every thing, even their means of conveyance. One of the chiefs was crushed in the crowd at the gate. He proved to be

the *very same* man, who had *doubted the word* of the Nabi, and had been told that he should see the plenty of food, but not taste of it.

Every one who opposed, ridiculed, or even doubted the word of this formidable Magician and Nabi, was certain to be eaten by Lions, torn by She-bears, devoured by Dogs, crushed to death, killed in battle, struck blind, or afflicted with leprosy. Eli-sha prophesied to Chaza-el that he would be made Meleech of Damascus; Eli-jah had previously anointed Chaza-el with oil, as King of Syria, thus inciting him to assassinate his master Benhadad, which crime Chaza-el is actually represented as having committed by smothering with a wet cloth. (2 Kings viii. 15.)

The Nabi Eli-sha now approached his end, and Jeho-ash came to consult him on Syrian affairs. They divined by shooting arrows, and smiting on the ground. The Nabi declared that Jeho-ash should smite the Syrians at Apheq, and only twice more, because he had smitten the ground *three* times. Finally, Eli-sha dies and they bury him; but even then, as in the case of Samu-el, we have not seen the last of these prodigies. A burying party, bearing a nameless corpse, are suddenly alarmed, just at the very moment when they are passing *exactly* over Eli-sha's grave. They let the body fall upon *the sepulchre* of Eli-sha. When the body touched *the bones* of Eli-sha, the natural owner of that nameless corpse revived, and stood erect upon his feet. It is evident that the corpse in falling could not have touched the bones of the Prophet, unless the sacred body had

been exposed; and then the bearers must have fairly walked over the prophet, or stumbled into his open grave. Here is the original model for all those ridiculous stories of sacred relics, miracles at tombs of holy men, and other prodigies with which the world was deluded during the Middle Ages.

The pretensions of some of these Oracles were occasionally overpowering. "Surely," says Amos, "Jehovah will do nothing, but he revealeth the secret to his servants the prophets." (Amos iii. 7.)

## CHAPTER XII.

Blank Interval of 254 years separate the Oral Traditions from History—Babylon captured by Kyrus—Genealogies Artificial—Kadytis—Persian Bondage—Temple of Jo-shua—Nechem-iah—Jerusalem—The Week—Judæan Day—Sabbatarian Laws.

THE removal of a small portion of the Hebrew people to Babylon was followed by the best results. Far from extinguishing the national spirit of the Judæans, the exiles imparted a progressive impulse to the remainder of the people. Being in contact with a regular government, and a people more advanced in civilization than themselves, the Exiles and Emigrants acquired solidity of character, knowledge of the Arts, new views of Religion, and improved manners. Some of the most admired Psalms were composed by returned Emigrants or Exiles.

It has been remarked that when Myths and Legends adorn the early annals of a nation, there usually occurs a blank interval of time, extending over several centuries, and destitute of events and incidents. Such intervals, or gaps, in the early records of most nations, characterize the period intervening between Historical times, and those which are Heroic, Legendary, or Mythical. Thus, in the History of Greece, the centuries preceding the First Olympiad (B. C. 776) are not only obscure, but altogether barren of incident. Between the Return of

the Heracleidæ, and the Wars of Sparta with Messenè, that is, between the time when all accounts were Mythical or Legendary, and the first Historical events, the national records are entirely silent.

In the same manner, we find that the Israelites continued tributary to the Babylonians, after the destruction of David (City) and the exile of its principal inhabitants, until the time of Kyrus (B. C. 538), an interval of forty-nine years; and from the time of Kyrus to the time of Alexander (B. C. 333) under the rule of the Persian Kings, an interval of 205 years, making in all 254 years, or more than two centuries and a half. During all this time we are entirely without narrative or incident.

Hence it appears that the interval between the Melech Zedeq-iah and Alexander of Macedon corresponds in the Judæan History with this period of silence and obscurity noticed in the Histories of other nations. In the times before Zedeq-iah, facts can hardly be separated from the Myths and Legends attending them; and in the latter period subsequent to Alexander, we have History, and the literature of surrounding nations, with which the Judæan national History must at least be consistent.

The origin of this dark age of obscurity will be found to exist in the nature of Legend itself, and in the circumstances under which it is generated. "It is not the *immediate past*, but a supposed *remote past*, which forms the suitable atmosphere of Mythical narrative. Even when we come down to the *genealogical poets*, who affect to give a certain measure of

by-gone time, and a *succession of persons*, as well as of events, still the names they most delight to honor, and upon whose exploits they chiefly expatiate are those of the ancestral Gods and Heroes of the tribe, and their supposed contemporaries; ancestors separated by a long lineage from the present hearers. The Gods and Heroes (of Greece) were conceived as removed from them by several generations; and the Legendary matter which was grouped around them appeared only the more imposing, when exhibited at a respectful distance, beyond the days of father and grandfather, and of all known predecessors; as we find in the Odes of Pindar." (Grote, Hist. Greece, Vol. II. ch. 18.)

In the Judæan History during this interval of two centuries and a half, we accordingly find no narratives corresponding to those of Samu-el, Ja-el, Saûl, David, Jo-nathan, Ab-ner, Asah-el, Jo-ab, Ab-shalom, Amasa, Solomon, Eli-jah, Eli-sha, Ach-ab, Je-ze-bel, Chaza-el, or Jehu, which belong to the times of heroic adventure, as seen through a sacerdotal medium. The Priests and people cared nothing for the actions of their own fathers and grandfathers, whom they classed among the inglorious names of the present. Their minds were dwelling upon the mighty actions of those supposed ancestors long past and gone; hence, an intermediate blank period destitute of incidents, necessarily arose, until the progress of literature found a substitute in the real facts of a genuine History.

Kyrus, with his army of Persians and Medes, having overturned the Lydian Empire of Kroesus,

directed his forces against Babylon. This enormous city formed a square, the side of which was fifteen miles long, protected by a wall of artificial mounds 300 feet high, and seventy-five feet thick. Such a city, in the possession of an active population, would have been impregnable; but it was traversed by the River Euphrates. Kyrus, taking advantage of the dry season, reduced the water so low by artificial canals as to be easily fordable. During the celebration of a festival, Kyrus entered with his troops along the bed of the river, and captured the City of Babylon with small loss, overturning the government of Labynetus, Nabonedus, or rather Nabu-nahid, whose eldest son appears to have borne the title of Bel-shazzar, or Prince of Baal. The Persian rule was accepted by the people, and Babylon was not otherwise molested, but took its place among the dependencies of the Persian Empire. (Herod. i. 191.)

All the various prophecies uttered against Babylon by the Judæan Oracles may be accepted as representing the unfriendly hopes and wishes of those distinguished Prophets; but, happily for the people, not one of those Prophecies was fulfilled, in the sense in which it had been uttered. Babylon continued a great and flourishing city, which was never destroyed. Its decline did not take place until the times of the Roman Emperors, and was gradual, through the building of Seleuceia on the Tigris, and the revulsions of Commerce, which effected its ruin, by gradually drawing off the population of Babylon to more convenient localities.

The conquest of Babylon by the Persians favored the Judæans, and assisted the progress of the Levitical Laws. The Persians were disciples of Zarathustra or Zoroastres; and it was chiefly from the example of the Zarathustran religion that the Judæans acquired that hatred of idols, which ever afterwards distinguished the people, while the refugees in Egypt were inclined to fall off into the idolatrous practices of that country. (Jer. xlv. 8.) From the Persians, the Judæans also acquired their Legends of Angels and Demons. Many of the Mythical narratives of the Judæans are derived from Persian and Chaldaic sources, and the name, as well as the idea of a Paradise, or royal park stocked with wild animals,—is entirely Persian.

The Judæan exiles appear to have enjoyed some considerable degree of liberty under the Babylonian rule, and were governed by their own Elders. (Ezek. xiv. 1.) Judæans and Israelites were permitted to settle along the banks of rivers, on the most fertile spots; and these settlers were chiefly voluntary emigrants from their own country, attracted by the superior protection and security afforded by a regular government like that of Babylon or Persia. We hear of many Hebrew residents of Babylonia being raised to high offices, both among Babylonians and Persians, as we learn from the narratives of Esther, Nehemiah, and Daniel.

The only direct sources of information which we possess concerning Judæan affairs during the long interval of 254 years, extending from Nebuchadnezzar

(B. C. 587) to Alexander of Macedon (B. C. 333), are contained in the Books of Ezra and Nechemiah. Josephus does not assist, as he only confuses and embellishes the older authors.

The names of the High Priests are given in the usual Genealogical style:—Jo-shua, Jo-iachim, Eli-ashib, Jo-iada, Jo-nathan, Jaddua,—six generations in 254 years, or forty-two and one-third years to a generation. They are all descended, one from the other in the direct male line. The contemporary sovereigns, the incidents of their career, are alike unknown. Josephus, in his list, has Judas for Jo-iada, and Jo-annes for Jo-nathan. Are these any thing more than names selected at random from the older writings,—Judges, Samuel, and Kings,—and strung together to fill up the Chronological gap?

#### HIGH PRIESTS.

B. C.

587 Jo-zadaq—Exile in Babylon.

Jo-shua, or Je-shua, son of Jo-sadaq, (56 or 53 years).

Jo-iachim, son of Jo-shua, (18 years.)

Eli-ashib, son of Jo-iachim, (21 or 40 years.)

Jo-iada, or Judas, son of Eli-ashib, (44 years.)

Jo-nathan, or Jo-annes, son of Jo-iada, (47 years.)

Jaddua, or Jadus, son of Jo-nathan, (26 years.)

333 Alexander of Macedon,

254 years,

Tables of Genealogy, to be sound as a basis for History and Chronology, must not only be absolutely free from every error and contradiction, but require to be confirmed and authenticated by independent and contemporary writers. Pretensions of a direct descent by males from distinguished ancestors, removed to a distance of several hundreds of years, cannot be maintained. The Hebrew nation, in their anxiety under the Asmonean princes to obtain respect from the Greeks and Romans, carried their pretensions to the most extreme limits. The Judæans claimed that the High Priest Onias III, who lived in the time of Ptolemæus VI. Philometor (B. C. 180) was descended in the direct male line from Jo-zadaq (Jeho-is-just), the contemporary of Nebuchadnezzar, (B. C. 587) an interval of four centuries. Again, Jo-zadaq was claimed as having descended, also in the direct male line, from Zadoq (the Just) in the heroic times of David (B. C. 1048), four or five centuries farther back, before the first appearance of tradition. But as if this were not sufficiently extravagant, Zadoq himself has been assigned a Genealogy from Aaron (B. C. 1490), between four and five centuries farther yet, and Aaron himself is traced, Mythically, to the sacred era of creation. Such are the pretensions of the Sanhedrim, in which they have been supported, of late years, by many worthy persons; for these errors still offend our eyes in the popular Chronologies.

There are only twenty-two names given from Aaron to Jo-zadaq, an interval of 900 years, being over forty years to a generation; and only eleven

names from Jozadaq to Onias, or thirty-seven years to a generation. The fictitious nature of this pretension, as well as the aversion or incapacity to invent new names which generally prevailed, is fully confirmed by Josephus when he says:—"We have the names of our High Priests, from father to son, set down in our records for the interval of 2000 years; and if war falls out, such as have fallen out a great many of them already, as Antiochus Epiphanes, Pompeius Magnus, Quintilius Varus, principally in the wars of our own times, those priests that survive them *compose new lists of genealogy out of the old records.*" (οἱ περιλειπόμενοι τῶν ἱερέων, καὶνὰ πάλιν ἐκ τῶν ἀρχαίων γραμμάτων συνίστανται.) Hi qui de sacerdotibus supersunt, ex antiquis literis iterum novas conficiunt. (Joseph. contr. Apion, i. 7.)

This origin of the Genealogies is unquestionable; and they bear certain marks of having been slowly formed, and as little more than names strung together, and either selected from tradition, or the pure invention of the writers. A fair specimen of the manner in which Genealogies were composed may be seen by comparing the lists of High Priests from Zadoq to Jo-zadaq, all in direct succession, to be found in Joseph. Antiq. lib. x. ch. 8, with the corresponding list in 1 Chron. vi.

Upon the general question of the value of Genealogies, it may be further remarked, that there are no such instances in History as the Genealogies of princes in the direct male line, extending downwards over seven or eight generations, without merging into

collaterals or into the female line. In those countries where titles of honor are tolerated, so as to stamp every one but their possessors with a conventional inferiority, it is well-known that such titles disappear speedily when entailed upon direct heirs male.

The cause that this must be so is obvious. Any Historical personage must have been descended from a line of male ancestors extending back to the origin of his Species; but this line is traced *after the events* have been accomplished. The individuals composing the line have severally survived all the accidents of life, until the marriage preceding the birth of a son, who amidst all his contemporary accidents has done the same, and so on throughout the whole series.

But, if we commence at any given point of the series, and, selecting a given Historical personage, if we attempt to trace the line down to the present time, it is evident that we are proceeding *à priori*, and without reference to the events. The accidents of life, after at most a few generations, cause the direct line to fail, or it runs into females, and must be sought among collaterals, because the probability is overwhelming that we are selecting an unproductive line.

When the line is connected with any throne or office, these facts may be easily illustrated. Where in England are the direct male lines of Plantagenet, Tudor, Stuart, or Brunswick? where in France are the direct male lines of Capet, Valois, or Bourbon? It is superfluous to discuss the long lists of ordinary names which figure in the Legendary genealogies of

the modern Hoch-wohlgeborne, as a general obscurity favors the multiplication of Heroes.<sup>1</sup>

It seems to have been a part of the Levitical system, to deduce their High Priests in the direct male line from the earliest ages of the world. The genealogies of the Grecian Gods and Heroes in Hyginus and the Theogony of Egyptian Gods and Heroes, transcribed from Manetho, point to the same idea. The fiction of a direct male descent was continued by the Levites, even during Historical times, when they practised the simple artifices of calling each other "brothers," and "sons of Levi."

The Judæan people had no word in their Hieratic language denoting History, except Thloedoth (Generations), and genealogical ideas became incorporated into the national sentiment. At the present day, the Arabian Sheikhs attach the highest importance to the composition of their own pedigrees, and even proclaim the genealogies of their favorite Horses.

The conquests of Kyrus had reduced Palestine and Syria into provinces of the Persian Empire, and we learn from Herodotus (III), that, under Dareius Hystaspes, the Persian Empire was divided into twenty provinces, under absolute governors, called Satraps, and that the province containing Syria, Phœnicia, and the Island of Cyprus, was taxed at 350 talents.

The Judæan list of High Priests, being at this period unreliable, we refer events to the contemporary sovereigns of Persia. (See Chronological Table.)

<sup>1</sup> Note 200.

The Books of Ezra and Nechem-iah serve to exemplify the slight progress which had been made among the Judæans in the art of Historical writing. The imperfect attempts of their authors to reconcile their statements with the Histories of the contemporaneous sovereigns, lead to obscurity and confusion, which the observations of Josephus only tend to increase.

Instead of relating events in a Chronological order, these native writers place speeches, in the form of edicts or letters complimentary to the Judæan nation, in the mouths of the Persian kings. We have one edict of Kyrus, one from a Dareius, and two from an Artaxerxes. The authors do not designate which Dareius, of whom there were three; nor which Artaxerxes, of whom there were also three; and another prince Ahasuerus, is unknown to History. On the first view, it appears highly improbable that the masters of twenty Satrapies would concern themselves personally with the petty affairs of a small portion of one of them, where the people were so unfortunate and so poor as not to possess one single walled city.

These pretended letters and edicts resemble those speeches which we read in Xenophon, Livius, Polybius, Arrianus and others as pronounced by statesmen, or by generals about to engage an enemy. Such addresses are generally the views of the Historians and the interpretation of the local Legends. We can readily understand the purpose of the following remarks attributed to the Persian kings, or their corresponding officers.

Kyrus, (Cyrus) the Great, declares "That Jehovah, the God of *Israel* is the God,—that his house is in *Jerusalem*, and he recognises the free-will offerings of the people." (Ez. i. 3.)

A Dareius confirms the statement that "a great king of *Israel* built the temple a long time ago," and that great treasures belonging to the Temple of *Jerusalem* were deposited in the treasury at Babylon. (Ez. v. 11.)

An Artaxerxes observes "that *mighty kings*" had been over *Jerusalem* of old time, and have ruled over all beyond the river, and toll, tribute, and custom were paid to them, that they were rebellious, or independent, and *dangerous* to kings and provinces. (Ez. iv. 20.)

Then a Dareius is made to quote the previous decree of Kyrus, which proves (Ez. vi. 3) to be entirely different from the one given above; but it describes the dimensions of the temple at Jerusalem, and acknowledges the treasures reported to be at Babylon belonging to the Judæans.

These statements must be received only as the impressions which the Sanhedrim, or Great Council of the nation, were anxious to make upon the Samaritans and the rest of the world; and as being the pure composition of the Judæan authors. It is also obvious that the general confirmation of the Judæan Legends afforded by the words of the edicts and letters, is entirely lost, through the fact, that they are not reported by some independent and foreign Historian of credit. Kyrus certifies for the Judæans, but who certifies for Kyrus?—the Judæans.

We find in the additions attributed to the Nabi Jeremiah (l., li.) a description of the events which transpired in the first year of Kyrus, as regarding the Judæans. "Babylon is taken, her idols are confounded; a nation from the north makes her land desolate. The children of Israel and Judah together go and seek Jehovah their God. They ask the way to Mount Zion, (Jerusalem not being built,) saying 'Let us join ourselves to Jehovah in a perpetual covenant that shall not be forgotten.' They remove out of the midst of Babylon, and the land of the Chaldeans, and Israel feeds on Carmel and Bashan and is satisfied on Mount Ephraim and Gilead. Babylon is captured *by surprise* (Jer. l. 24). The Israelites are called upon to flee out of the midst of Babylon; to declare in Zion the work of Jehovah their God, for he has raised up the spirit of the kings of *the Medes* to destroy Babylon, *in revenge* for the destruction of his own temple" (Jer. li. 11).

The return of a large number of Israelites and Judæans to the land of their ancestors was thus merely the natural consequence of the change in the government of Babylon, occasioned by the surprise of that city by the Persians under Kyrus. This opportunity is urged by the above author as being favorable for the return of the Judæans; and so far from any edict of Kyrus being necessary or probable, it could only be expected that the King of Persia should permit all such migrations, which he had no motive either to approve or prevent.

It is sufficiently obvious that the Nabi Jeremiah, who lived in the time of Josiah (B. C. 628) could not have described in *precise terms* the events happening in the first year of Kyrus (B. C. 538). The tradition of the Edict of Kyrus mentioned by Pseud-Isaiah (xliv. 28) only serves to confirm the very recent composition of the later portions of the work bearing the name of Isaiah.

The Book of Ezra commences with an Edict of Kyrus, the first King of Persia, which we shall proceed to examine (Ez. i. 2-4); and there is a second version of the same edict quoted by a Dareius (Ez. vi. 3, 5). These two versions are so much at variance, it is evident that they cannot be derived from the same original. Both versions agree in fixing the time as the first year of King Kyrus; but it is not explained why that warrior, educated in the Zarthustran religion, and occupied in the organization of a great empire recently acquired, should have concerned himself with building a house in *Jerusalem*, for Jehovah the God of *Israel*. In the language of the Judæan Hierarchy, "Jehovah stirred up his mind to do it," but as Mankind generally act upon some adequate motive, this resolves itself into a mere form of speech, in which the general fact is stated, without assigning the particular motive. But we are further told that the edict was made, in order that the prophecy of Jeremiah, concerning the *Seventy* years of captivity, might be fulfilled; and, according to the Chronologists, from the *first* captivity of Nebuchadnezzar to the first year of Kyrus was exactly *Seventy* years.

Now, admitting the tradition existed that there was such an edict, we may be certain that its terms have not been correctly rendered. How could the King of Persia say, "Jehovah, the god of heaven, hath given me all the kingdoms of the earth?" how could Cyrus call the Hebrew residents of Babylon "the people of Jehovah?" or desire them "to build the house of Jehovah, the god of *Israel*, (he is the God,) which is in *Jerusalem*," the city not being yet built, and the Samareitan Israelites being always represented as idolatrous? Still less could the King have given an unlimited credit on the men of each settler's place of residence, for supplies of silver, gold, goods, and animals. Neither could Cyrus have felt called upon to notice "the free-will offering for the house of God, *which is in Jerusalem*," this being interesting only to the Priests, and neither the Temple nor the City being yet built.

These are some of the improbabilities in the first version of the edict. In the second version, we find directions as to the dimensions of the house to be built at Jerusalem,—matters which certainly were of interest to some of the people at Jerusalem, but could hardly concern the King of Persia, or the Israelites of Samareia. The instructions given would puzzle a builder, because the height and breadth of the edifice are given, but not the depth, and it was to have three rows of great stones, and a row of *new* timber, and what is more improbable, an unlimited credit on "the King's house." Further, the restoration of the gold and silver vessels captured by Nebuchadnezzar,

was made part of the edict, while in the former version it was made an after-proceeding of the narrative.

If these remarks have any weight, it follows that, at the time the Book of Ezra was compiled, the edict of Kyrus could not have existed, except as a tradition;—that the tradition originated in Jerusalem, in order to prove an ancient title to the lands occupied by the Judæans, as well as a Judæan title to those claimed by the Samareitans;—and that the terms of the edict were composed, for religious and political purposes, by Levites interested in the free-will offerings of the people. The Temple at this time had already been built of wood, resting on a foundation of *three* rows of stone, the front being a square of sixty cubits, and additions being contemplated in the rear it was not thought prudent to mention the depth of the edifice. All this served to magnify the importance of the people, and to confirm the National religion, by the authority of so illustrious a personage as Kyrus, and also to appear to fulfil a prophecy attributed to the Nabi Jeremiah long since deceased.

The most important and interesting facts, during the long interval between Kyrus and Alexander, are the particulars attending the building of the City and Temple of Jerusalem; and these are narrated in the Books of Ezra and Nechem-iah, with references to the contemporary sovereigns of Persia. In the first place we have Kyrus (Ez. i. 1), and passing over Kambyzes and Smerdis, we are brought to Dareius I. Hystaspes (Ez. iv. 5). Then to Ahasuerus (Ez. iv. 6) which name, from its position between Dareius

I. and Artaxerxes I. we conclude, with Josephus, is meant for Xerxes. Afterwards we find Artaxerxes I. Longimanus (Ez. iv. 7); then follows Dareius II. Nothus (Ez. v. 24), in the sixth year of whose reign the temple was finished (B. C. 419), and we again find Artaxerxes II. Mnemon (Ez. vii. 11), whose decree is handed to Ezra (the Help.) This is the natural course of the narrative.

The Book of Nechem-iah (from i. to vii. 5) bears internal marks of being the genuine composition of an author deeply interested in the prosperity of the Judæan people, and of the City of Jerusalem.<sup>1</sup>

Nechem-iah is described as a cup-bearer to Artaxerxes, King of Persia, at the palace of Susa, and Nechem-iah is said to have obtained permission as a personal favor to visit the home of his ancestors, and to build the walls of Jerusalem. Nechem-iah is represented as proceeding to Judæa in the twentieth year of Artaxerxes to investigate the condition of the people. As there were three kings named Artaxerxes, the precise time of Nechem-iah is uncertain; for the twentieth year of A. Longimanus is B. C. 446,—the twentieth year of A. Mnemon is B. C. 386,—and the twentieth year of A. Ochus is B. C. 340,—a difference of 106 years. After erecting a wall about two and one-half miles long in fifty-two days, the gates not being included, Nechem-iah says, "Now the city was large and great, but the people were few therein, and the houses were not builded."

<sup>1</sup> Note 201.

(Nech. vii. 4.) Sanballat, the Choromite, is represented as obstructing the building.

A list is given of those families, who assisted in erecting the wall, and the portions erected by each are detailed. From the mention of "the merchants, the goldsmiths, and the apothecaries," who could only be found in organized societies in a large and wealthy city, it is evident that this account refers to some subsequent fortification, when the city was in the height of its splendour, probably in the time of Antipater, or even later.

The walls of the City of Jerusalem were declared by tradition to have been built for the first time by Nechem-iah (B. C. 446, 386, or 340), most probably the latest. The habit of referring modern events to antiquity seems inveterate among the Judæan annalists; and, when a Historical event is represented at conflicting periods, we may safely assume that the latest is the most correct. But it is often impracticable to decide the precise time when a city is built, it rises so gradually from a few scattered huts to a Village, then to a Town, and then to a City, when regular fortifications appear. It is only after a city has obtained size and celebrity, and the splendour of the place has been recognised by foreigners, that the inhabitants have leisure to contemplate their own grandeur. They then ask each other in astonishment, "How long have we been illustrious?" and, neglecting their own immediate ancestors, as being inglorious, they adorn with Legend and circumstance the lives of their imaginary founders at a remote period of time.

Herodotus (B. C. 455) writes, more than a century preceding Nechem-iah, of a city called Kadytis, belonging to the Syrians of Palestine, as being little inferior in size to the city of Sardis, the capital of Lydia; and it has been hastily assumed by many Commentators, that Kadytis is the same as Jerusalem. But this must be regarded as a forced interpretation; because Herodotus (lib. III.) is describing the route of the Persian army under Kambyses, along the coast of Syria, and the manner in which it was supplied with water by the Arabs, whereas Jerusalem is situated in the interior. Again, Herodotus preceded the time of Nechem-iah, and the latter describes Jerusalem as being entirely destitute of houses, scanty of population, and merely consisting of a wall built in fifty-two days. (Nechem. vii. 4.)

Josephus admits that the Judæan nation was not so much as mentioned by the most famous Historians among the Greeks. (Joseph. contr. Ap. i.) If he could have claimed with any chance of success that Kadytis was Jerusalem, this statement would not have been made, and Josephus would at once have quoted Herodotus. But it seems that no one, except Herodotus, had known this name Kadytis, as it does not appear elsewhere in History. In another place, Herodotus states that Nechos, King of Egypt, fought a battle against the Syrians in the plains of Magdolus, and after he had obtained the victory captured the great city of Kadytis, (Herod. II.—Jerem. xlv. 1) which is more likely to have been Pelusium, on the line of traffic between Egypt and Syria, than Jeru-

salem. The modern name El Quods (the Holy), given by the Arabs to Jerusalem, has been suggested as a last resort, from its supposed resemblance to Kadytis and Qadesh; but this modern attempt at Etymology (Volney Hist. Anc.) fails to elucidate the point in question.

Jo-shua,<sup>1</sup> and Zerub-babel<sup>2</sup> are represented as conducting the first party of immigrants, in the earlier part of the narrative; so as to be referred to the reigns of Kyrus, and the first Dareius (Ez. iii. 2); and the same personages figure again in the time of the second Dareius, and the second Artaxerxes, or 140 years later (Ez. v. 2) in precisely the same characters.

But it is evident from the narrative, that the true position is the second of these; and the mention of Jo-shua and Zerub-babel as contemporaries of Kyrus, and the first Dareius, (effected merely by transposing the Chapters,) was done only to fill up the gap in the Chronology, and to make the tradition of the edict of Kyrus to appear less improbable, while the inconsistency of the proceeding would be covered up by the similarity in the names of the Persian Kings. It was also thought necessary that the foundation of the temple should be laid in the first year of Kyrus, in order to fulfil the Seventy-years prophecy of Jeremiah, and so the building of the temple is said to have been interrupted for the improbable period of 140 years, and it is finally completed by the very same parties who had commenced it 140 years before.

<sup>1</sup> Note 202.

<sup>2</sup> Note 203.

These obvious inconsistencies would pass unnoticed, from the ignorance of Persian affairs that generally prevailed.

Then, as regard the circumstances attending the foundation of the temple, Zerub-babel and Jo-shua are represented as building an altar in the *seventh* month of the first year of Kyrus, and as commencing the foundations of the Temple in the second year. (Ez. iii. 10.) But, from the Syriac document inserted in the text, we learn that it was in the second year of Dareius II. Nothus (Ez. iv. 24) that Zerub-babel and Jo-shua were concerned in the building, and that the foundations had previously been laid in the reign of Kyrus by Shesh-bazzar (the Fire-worshipper) a "prince of Judah," who is also represented as having restored the sacred vessels taken by Nebuchadnezzar. (Ez. v. 16.)

These two statements obviously exclude one another. If Shesh-bazzar laid the foundation in the reign of Kyrus, the Temple could not have been founded in the second year of Dareius II. Nothus (B. c. 423) by Zerub-babel and Jo-shua; or, if Zerub-babel and Jo-shua flourished in the second year of Kyrus, they could not have been active a century later.

But the narrative relating to Shesh-bazzar, and the sacred vessels is always given in connexion with the edict of Kyrus; and, as we have shown that the edict is merely founded upon a late tradition, the reference to Shesh-bazzar, and the sacred vessels falls with it.<sup>1</sup>

<sup>1</sup> Note 204.

Now, admitting the tradition, that some articles of value had been captured by Nebuchadnezzar, and transferred to Babylon; yet, as the vessels of gold had been cut in pieces (2 Kings xxiv. 13) and the articles generally treated in a sacrilegious manner, it is not probable that much could have remained that might be identified, especially after the journey across the Desert, as well as the change of government at Babylon. In fact, after so long a period, if there at all, the identification of the vessels would have been difficult; but, as plunder in war, they had of course been long since divided among the captors. Notwithstanding the imperfect inventory of the restored articles, said to amount to the improbable number of 5400, and the extreme exactness affected by the narrative,—so as even to include twenty-nine sacrificial knives, one for each day of the shorter Judæan month,—we must consider the return of those sacred articles to be just as *Legendary* as the supposed edict of Kyrus, more especially as the detail of the particular items does not correspond with the total number.

The Levitical Hierarchy in the times of the Maccabees had every motive to enhance the splendour of their worship, by displaying articles, which, after belonging to Solomon, and being captured by Nebuchadnezzar, had been happily restored by Kyrus, and were now exhibited before the admiring eyes of the pious Judæan of those days, in proof of the great antiquity of his country and institutions. The return of the sacred vessels had been represented, as

being foretold by the Nabi Jeremiah (xxvii. 22), and it certainly was to his credit, that the articles should be restored; accordingly, returned they were *to fulfil the prophecy*.

The difficulty of reconciling the accounts in Ezra with History must have been perceived by Josephus; because he assigns the building of the temple and walls of Jerusalem, to the *seventh* year of Xerxes, or about half-way between the two contradictory accounts in Ezra.

From all of these circumstances, we are forced to conclude that the Judæans had no very distinct ideas, *when* or *by whom* their Temple was built, or *when* the walls of Jerusalem were first erected by Nechem-iah (Jah the Comforter).

It certainly appears from the Nabi Chaggai (Haggai), that the Temple was raised and supported, rather by the rich inhabitants of the surrounding country and villages, than by immigrants from Babylon; and the prophet gives the precise date of the foundation of the Temple, (24th day, 6th month, 2d Darius); but, as there are three princes named Darius, the obscurity remains. The Nabi Chaggai is silent as to any great migration from Babylon contributing towards the building of the temple, nor does he confirm the edicts or letters, or mention the return of those sacred vessels, the existence of all of which, at any time, we have shown grounds for considering as entirely apocryphal. The temple of Jo-shua and Nechem-iah was built of materials furnished by Devotees, and therefore by Cherem, Chiram, or

Hiram, the Devotion eponomized; and the skilled labour, required to erect the building was supplied by a second Cherem (Hiram), or Devotion.

The names of leaders with the numbers of emigrants from Babylon, are inserted in each of the Books of Ezra and Nechem-iah (Ez. ii.—Nech. vii. 6). The catalogues are much corrupted by time, as may be seen by comparing the two copies. The total number represented as 42,360, is artificial, composed of 42,000, an anathematic number, and 360 belonging to the Babylonian celestial sphere; and it is not the sum of the particular items in either copy.

These are obviously returns for the population of the City of Jerusalem, and the surrounding villages, such as Beth-el, Anathoth, Ai, Qirjath-jearim, etc., and belong probably to times succeeding to Ptolemæus I. Soter, or even Antipater. The total number stated is entirely too large for a single caravan across the Desert. Emigrants from Babylon would arrive only in small parties, at different periods, and under petty leaders. The organization of emigrants by Genealogy is entirely a Judæan fiction; and it is equally impracticable by locality. For example, how could a band of Hebrew Babylonians be classed as "children of Jericho," a village near Jerusalem? The names heading the lists are mostly made up of well-known characters in Hebrew literature,—Nachum, Seraiah, Jo-shua, Nechem-iah, Zerub-babel and Mor-decai; and in subsequent lists (Nech. xxii.) we find Chilq-iah, Jerem-iah, Abi-jah, Obad-iah, Baruch, Daniel, Hoshea, and Achi-jah, some altered in the

writing, as Amoq for Amos, and generally selected at random from the other writings.

Ezra is represented both as a Kohen and Sopher, acting along with Nechem-iah as the governor.<sup>1</sup> This Ezra, son of Seraiah, who lived in the time of Nechem-iah (B. C. 340) could not be the son of that Seraiah, or Azariah, who was High Priest (B. C. 587) in the time of Nebu-chad-nezzar. (2 Kings xxv. 18.) Jo-shua, the son of Jo-zadaq could not have been the son of that Jo-zadaq, who was taken captive by Nebu-chad-nezzar (1 Chron. vi. 15) neither could he have been that Jo-shua, who lived in the time of the Melech Chezeq-iah (2 Chron. xxxi. 15). Jo-shua, the Kohen, introduced in the additions to Nechem-iah proper (viii. and ix.) is an obvious anachronism; and Jo-shua in other places acts along with Zerub-babel, the man of foreign birth.

The walls of Jerusalem attributed to Nechem-iah may be considered as existing in the reign of Artaxerxes III. Ochus (B. C. 340). The ancient village of Jebus, inhabited by one of the aboriginal tribes, had stood upon the hill of Zion, the highest of the *three* hills upon which Jerusalem was afterwards built. The fortified post of David (the Beloved), had stood on the second hill in height, afterwards called Acra, in form like the lunar crescent. The third and lowest hill called Shelem (Ps. lxxvi. 2), was a narrow and precipitous ridge, upon which the Temple was built. Of these three hills, Zion was on the South, David on the North, and Salem or Shelem on the East of

<sup>1</sup> Note 205.

David. These hills do not seem to have been known as Jerusalem (Hiero-solyma) until after the time of Nechem-iah. In the Prophets and Psalms, the place is generally called Zion; in the earlier traditions it is styled David (the Beloved), and the comparatively modern name of Jerusalem, or Jerushalaim, appears evidently to have been interpolated in the sacred books, even so far back as the combat of David and Goliath, and in the Legend of Benjamin (Judg. xix. 10), in order to give the City a claim to antiquity in the times of the Seleucidæ and Romans. The city of Jerusalem was fabulously reported by Josephus (Bell. vii. 18), to have been built by its first Priest, King Just (Melchi-zedeq),—altogether a Mythical personage “without father, without mother, and without descent,” (ἀπατωρ, ἀμήτωρ, ἀγενεαλόγητος).<sup>1</sup>

The Levitical Laws were now gradually forming. Nechem-iah and Ezra announced a new Law (Ez. x. 3), preventing marriages with women of a different nation or creed,—“strange women,” as they were now called; and, with this view, a cruel system of Divorce was inaugurated by the priests, and supported by the people. Conducted by Ezra, and one Shechen-iah, we are given the disreputable names of those Israelites, who took advantage of this new law to abandon their wives in a foreign land, many of whom had children.<sup>2</sup> This Law must have been only recently *found* by the Levites; for marriages with the women of Sidon, Gath, Ashdod, Moab, Ammon, and others, had been generally practised all through the

<sup>1</sup> Note 206.

<sup>2</sup> Note 207.

early narratives. However, this Law was only now for the first time inserted in its place. (Deut. vii. 3.) Each hypocritical believer, who discarded his old wife for a young one, was required to offer the appropriate sacrifice of a Ram, as a trespass-offering (Ez. x. 19), to atone for his sins in not having previously dismissed a partner, who had "ceased to find favor in his eyes." (Deut. xxiv. 1.)

As the City of Jerusalem was at this time under the Levitical rule, the Hierarchy followed up this regulation, by closing the city-gates upon the *Seventh* day. It is necessary now to trace the origin of the Sabbatarian Laws.

The institution of the Week (Shevua),<sup>1</sup> so important in civil life as a convenient division of Time, owes its origin to the ancient belief in the sanctity of the number *Seven*; and the sentiment has an Astronomical foundation. As we have already explained, the distinctive phases of the Moon are Eight in number; and when we deduct the phase of total obscuration, which is not properly a phase, there remain Seven distinct appearances for the great Syrian goddess, Ash-Toreth, or the Moon.

Subsequently, when the Magian Astrology became popular during the Persian rule, and when regular observations were made upon the heavenly bodies by the Chaldees, it was perceived that the Sun, Moon, and five Planets known in ancient times, were also *Seven* in number; but the difficulty in observing the Planet Mercury proves that this origin was only

<sup>1</sup> Note 208.

secondary. However, it served to confirm the sanctity of the number *Seven*; and, while the number *Six* had previously been adopted by all the Sabæan religions, they now assumed the number *Seven*, and the *Seventh* day fell to the lot of the Planet Saturn.

The ancient nations differed as to the day of the Week held sacred by each. The Sun-worshippers of Baal used the First day, or Sun-day; the Arabians preferred the Sixth day, or Friday, sacred to Ash-Eroth, Venus, or Chabar. The Egyptians and Phœnicians observed the Seventh day, Saturday, sacred to the Planet Saturn, called Rempha, or the Heavenly, or Kiun, the Just, the inventor of Agriculture, and the God of Justice. Some of the Israelites occasionally worshipped Kiun, as we learn from Amos (v. 26), but they adopted the Seventh day, not from any preference to Saturn but because the number *Seven* had previously been accounted sacred in the ancient worship of the Moon (Ash-Toreth). The Sabbath, or Seventh day, though commonly observed both by Egyptians and Phœnicians, was pretended to have been a concession in favor of the Egyptian immigrants, and to have been appointed as a national memorial of their slavery in Egypt. (Deut. v. 15—Ezek. xx. 12.) But Sabbaths had been observed as early as the time of Chezeq-iah. The Sabbath was evidently at first a kind of Market-day, when the people sold wheat, and were accused of falsifying their balances and measures. (Amos viii. 5.) Isaiah censures the Sabbaths (i. 13); and they were notoriously times for mirth and festivity (Hosh. ii. 11).

The Levitical Sabbatarian Law was, however, placed upon the Statute Book, subsequent to the time of Nechemiah. (Nech. xiii. 15.) The Sabbath, or Seventh Day (Saturday) was to be kept holy,—no work by master, servant, or cattle,—no fire to be lighted,—no travelling,—no buying or selling,—and no public executions. The penalty was death for violating the Sabbath,—to be stoned to death. This Law, (Exod. xxiii. 12—xxxv. 3), however it may have been enforced by the Levites and their principal supporters, was obviously too severe, and could not have been executed, except in the immediate vicinity of the Temple, and under the eyes of the Hierarchy. To give greater authority to the Sabbatical institution, an addition was made to the Book of the Nabi Jeremiah (xvii. 19), and dated back to a different state of society, when idolatry was generally prevalent, and the strict observance of a Sabbath altogether impossible to have been enforced.

Nature, in giving the Night to repose, and the Day to activity, has opposed an invincible obstacle to the strict observance of all Sabbatarian Laws;—and the rule, permitting no fire in dwellings on the Sabbath day, proves that it was framed only for warm and temperate climates; and even in the climate of Judæa, during the months of winter, houses without fires would be intolerable, except where robes or skins were in ordinary use.

The closing of the City gates after sunset on Friday, until the stars began to appear after sunset on Saturday, became the settled rule during the

prosperous days of Jerusalem, and a Sabbath-day's journey of about 2000 paces was possible during the intervening twilight, when the inhabitants rushed out for air. Nechem-iah and his successors strictly enforced this rule, to the great inconvenience of the people, especially of the merchants, travellers, and cultivators of the surrounding country.

Of the six Apocryphal High Priests, whose names are given between Nebu-chad-nezzar and Alexander of Macedon, nothing of any importance is recorded, except in the instance of Jo-nathan, also called Jo-annes. It is said that he had a *brother*, named Jesus (Ἰησοῦς), who had some pretensions to be appointed High Priest, in which he was supported by the Persian general Bagoses. The two brothers quarreled in the Temple, and the High Priest Jo-annes killed his brother Jesus in the Most Holy place. The general Bagoses insisted upon visiting, or as the Levites called it, profaning the Temple by his presence, as if the body of the murdered priest were not a sufficient profanation, and Bagoses fined the establishment heavily during *seven* years. Josephus is represented as declaring that this affair was so cruel a crime as never was done, either by Greek or Barbarian. But Josephus is thereby made to show a convenient memory, since that was not by any means a solitary instance of sacerdotal violence. There is another case mentioned of Zechariah, son of Jeho-iada (2 Chron. xxiv. 21), and one related by Josephus himself (Joseph. Bell. Jud. iv.); and still another referred to (Matt. xviii) of Zechariah, son of Berach-iah,—so

it appears that ferocious manners in those days were not always confined to the laity.

*Tantæne animis cœlestibus iræ?*<sup>1</sup>

## CHRONOLOGICAL TABLE.

Rock Sculptures, Hieroglyphics on stone, Plaster casts, and Stamped bricks,—the only records.

B. C.

- 780 Greek Alphabet probably invented.
- 776 Olympic games commenced in Greece.
- 750 Aramæan Alphabets probably known to a few Statesmen and Priests.
- Portions of Rolls, entitled Amos, Jo-el, and Jonah probably in existence.
- 747 Nabo-nassar founds Babylon.
- 721 Shalman captures Samareia.
- Portions of Rolls entitled Hoshea, Nachum, Micah and Isaiah, probably existing.
- 670 Psammetichus King of Egypt.
- Greek Alphabet used by the merchants of Ionia and Phœnicia.
- 624 Levitical Laws in use and Sacrificial Fires in honor of Jah (Josh-iah).
- Prophetic writings in Rolls entitled Zephaniah, Chabbaquq, Jeremiah and Zechariah, probably in existence.
- 600 LETTERS in general use.
- 587 Nebu-zaradan captures David (City).
- Judæan exiles in Babylonia.

<sup>1</sup> Note 209.

## B. C.

- 538 Kyros (Cyrus) captures Babylon, and founds  
the Persian Empire.  
529 Kambyses, King of Persia.  
521 Smerdis.  
— Dareius I. Hystaspes.  
485 Xerxes.  
465 Artaxerxes I. Longimanus.  
425 Xerxes II.  
— Sogdianus.  
424 Dareius II. Nothus.  
422 Prophetic Roll of Chaggai (Haggai).  
419 Temple of Jerusalem attributed to Jo-shua  
(Jeho the Victorious).  
405 Artaxerxes II. Mnemon.  
359 Artaxerxes III. Ochus.  
340 Walls of Jerusalem attributed to Nechem-iah  
(Jah the Comforter).  
338 Arses.  
336 Dareius III. Kodomanus.  
333 Alexander of Macedon.

## NOTES TO VOL. I.

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NOTE 1, p. 8.—*Adam*. אָדָם, Man, from adamah, אֲדָמָה, earth, or ground, points to the idea of Aborigines. Adam is personified when placed at the head of a Genealogy; but the word “Adam” denotes Man, any man or any body (Levit. i., 2, 3), and does not signify an individual. It corresponds to Anthrōpos (ἄνθρωπος), Man, and to Homo, from humus, the ground; also, to Autochthōn (αὐτόχθων), Earth-born. Adam may be regarded as the Eponomus for *Mankind*.

NOTE 2, p. 8.—*Eve*, or Chavah, חַוָּה, Living, or rather Chavōah, חַיָּה, Life, is here personified as a first woman, Eve, or Chavah, who represents the Vital spark, or germ, through which the inert clay is inspired with Life; as Prometheus brought the Holy Fire from heaven, and vivified the torpid earth. Chavah, or Eve, may be considered as the Eponomus for *Life*, or Psyche (ψυχή).

NOTE 3, p. 4.—*Origin of Species*. Several hypotheses have been proposed to explain this obscure subject; but the origin of Species still remains the “great secret” of Physical Science. The fact that every organized being is observed to proceed from a parent resembling itself, seems

to present an insuperable barrier to any supposition of the transmutation of Species from one form to another. Still, it is not improbable that further progress in Science and Art may eventually lead to the grand discovery of the evolution of Species, and to a knowledge of those Natural Laws regulating their original diffusion. More extended and minute observations upon the simplest forms of Animals and Plants, by means of improved methods, may eventually throw light upon the Laws of Evolution, with the development and distribution of species. Cryptogamia and Acalèphous Zoophytes may, under special circumstances, be acted on by symmetrical Physical forces, and undergo a Vital process analogous to Crystallization. Water, which forms so large a portion of those Animal and Vegetable substances, is well known to crystallize in Rhombohedrons, in acicular crystals, or in groups of stars with six rays. The *arborescent* forms of crystals of water are frequent upon panes of glass after a sharp frost.

NOTE 4, p. 7.—*Proper Names.* The original forms of ancient names are preferred here to the modern abbreviations. Accordingly, we write Horatius for Horace, Joannes for John, Aristoteles for Aristotle, Chezeqiah for Hezekiah, &c., &c., excepting

(1) When the words have become identified with the language, as Moses for Mosheh, Solomon for Shelomoh, Noah for Noach, Saùl for Shaoul, and a few others; and

(2) When the name would not be recognised, as Ezekiel for Echezeq-el.

NOTE 5, p. 8.—*Aborigines.* Nothing is gained by deducing the Aborigines of one country from those of another, difficulties being thereby evaded only by removing the

origins of species to a distance. The same objection applies to the sources of Cereal plants and domestic animals usually assigned to Central Asia.

NOTE 6, p. 14.—*Sacred Names.* Jah, יה, Jeho, יהו, and Jo, י, seem to have been original forms, as they appear on the Abraxas gems found in Egypt, Syria, and Asia Minor, used chiefly as amulets, charms, or talismans against diseases, or for the exorcism of evil spirits.

#### ABRAXAS GEMS FOR



JAH



JEHO



JO

The name Jah appears in the Odes or Hymns, known as the Psalms (lxxviii. 4), and frequently as Hallelu-Jah (Praise ye Jah) (Ps. cxlvi.—cl.). Jeho, Jah and Jo are frequently found in the composition of Judæan proper names.

The words Iao, Io, or Evoe, were the common cries of the worshippers in the Dionysia, or licentious festivals in honor of Bacchus; and they reappear in the forms of Io-pater (Jupiter), Jo-vis (of Jove), etc.

NOTE 7, p. 14.—*Teraphim*, תְּרָפִים, were Household Gods, corresponding to the Penates of the Romans. These idols were probably images of human and grotesque shapes, and of all sizes, formed of natural wood, baked clay, or cast metal; but not finished with a graving tool, which would have rendered them *unclean*. Thus, the Law against *graven* images did not apply to the Teraphim, which were

consulted as Oracles (Zech. x., 2), and were approved and their absence deplored by the Prophet Hoshea (iii., 4). Rachel stole the Teraphim of her father Laban (Gen. xxxi., 19), and concealed them (v., 35).

NOTE 8, p. 14.—*Nabi*, נָבִי, a Prophet, corresponds with *prophète*s (προφήτης). These teachers claimed to be able to communicate the Divine Will concerning all matters past, present, or future. Their power was only transient; but it could be evoked, by causing a minstrel to play before the Prophet (2 Kings iii., 15). Sometimes the Prophets became frantic, and divested themselves of their garments, &c. (1 Sam. xix., 24).

NOTE 9, p. 16.—*Monotheism*.—We learn from the Khor-dah-Avesta, that the ancient Persians usually addressed the Deity as "Ahura-mazda" (Ormuzd), "Heavenly, Holiest, Creator of the corporeal world, Pure One!" (Ormazd-yasht, xvii.)—Vendidad—(Fargard iii.) Dr. Hyde confirms their Monotheism. "Persarum sacerdotes affirmant se solum Deum adorare (Hyde, Relig. Vet. Pers., p. 104.—Lord, Relig. Pars.—Sir W. Jones' Works.—The Avesta, by Spiegel and Bleeck., &c.). It is highly probable that many of the Sun-worshippers of Baal were also Monotheists;—the Sun being regarded as *sole* Lord of the heavens. The number *One* was also sacred to Baal, appearing in the *First* day of the Week, or Sun-day (Dies Solis).

NOTE 10, p. 16.—*Cherem*, חֵרֵם, a Curse of Doom, Charm, or Devotion of persons and things to death and destruction (Deut. vii., 26—Levit. xxvii., 28, 29).—This corresponds with the more modern Anathema (Ἀνάθεμα). The things or persons offered for sacred use or sacrifice, were

said to be Devoted, Doomed, or Anathèma ('Αναθῆμα). The Cherem applied to persons, as well as to goods and the lower animals.

NOTE 11, p. 16.—*Nadar*, נָדָר, a Vow, or an engagement religiously and solemnly made, as by Jephthah (Judg. xi., 30), by the Nazarites (Numb. vi.), and by Jacob (Gen. xxviii., 20).

NOTE 12, p. 25.—*Satan*, שָׂטָן, is unknown to the older Judæan books, except as an *adversary* in a law-suit, or in war. The idea of an Evil One belongs to more modern times, when Satan appears as a hostile spirit (Zech. iii., 1, 2, and Job i., 6). The Demon figures in the Apocalypse as Diabolus (Διάβολος), Satanās (Σατανᾶς), and Categorus (Κατήγορος), the Accuser (Rev. xii., 9, 10). The gradual manner in which the idea of an Evil One, or Satan, was developed among the Judæans is also shown in the applications of the word Abaddon, אַבְדּוֹן, the earliest meaning for which is given in the Book of Job, as *destruction* (Job xxxi., 12), subsequently it becomes *the abyss* (Prov. xv., 11), and it is personified only by early Christians as the Evil One, in the Apocalypse (Rev. ix., 11), where it is said to be the same as Apollyon, or Apollo, in accordance with the idea then prevalent, that the Demons were the Heathen Gods. The ancient Persians regarded Anramainyus, or Arimanes (Ahriman), as the Eponomus for the abstract principle of Evil; but considered that events were produced by the agency of Genii (Δαίμονες), of which there were two kinds,—the Good Genius (Εὐδαίμων), the creature of Ahura-mazda,—and the Evil Genius (Κακοδαίμων), the creature of Ahriman. These last were Daēvas, Drukhs, or

Drujas. The Egyptians considered Typhôn to be the author of all their misfortunes. The Arabians admit a Satan or Sheitân; the "Eblis" of the Mohammedans is merely a corruption of "Diabolus."

NOTE 13, p. 27.—*Cherubim*, the plural of *Cherub*, כְּרֻב, were imaginary beings, compounded of the characteristics of Man, the Lion, the Ox, and the Eagle. In the Middle Ages, the Cherub became abbreviated into a head with wings.

NOTE 14, p. 28.—*Gabri-el*, גַּבְרִיֵּאל, the Strong One of El, appears only in Daniel (viii., 16) and the other later works. This is the Γαβριήλ of the early Christians and Mohammedans.

NOTE 15, p. 28.—*Micha-el*, מִיכָאֵל, probably the Splendid One of El, Μιχαήλ (Jud. 9).

NOTE 16, p. 28.—*Az-az-el*, אֶזְאֵל, was the Expiatory Goat by Az sent forth into the wilderness to El, אֵל. In later years, the Goat was understood to have been driven to an Angel of Death, Az-az-el, haunting the Great Desert; and the Goat, being translated to the heavens, became the Constellation Capricornus.

NOTE 17, p. 32.—*Sephèlah*, שֶׁפְּלָה, denotes the low country or Σέφηλα, between the mountains of Judæa and the Mediterranean Sea, from Gaza to Joppa.

NOTE 18, p. 35.—*Sodom*, סֹדֹם, signifies a *Fire*, or *Burning*, and Go-morrah is compounded of Go, גֵּי, a *Valley*, and מֶרַח, Marrah, *Bitterness*, denoting a subsidence or sub-

mersion. These names could never have belonged to any existing cities, being assigned *after* the supposed events, and implying destruction, which no people would adopt of their own accord. It is highly improbable that any place was ever called, by its inhabitants, by such a name as Bela, בֵּלָע, signifying "swallowed up," "destroyed," or "devoured," at least until after the event; but any collection of huts in the wilderness might have been called Zoar, זָעַר (small).

NOTE 19, p. 37.—*Rosh*, רוֹאֵה, a Seer, or one who can see the future of events; this was the ancient name for a prophet (1 Sam. ix., 9).

NOTE 20, p. 37. *Kohen*, כֹּהֵן, (in the plural Kohanim,) a Priest or minister for sacred things, corresponding to *ιερεύς* (hiereus), sacerdos, and hence the words Hieratic and Sacerdotal.

NOTE 21, p. 37.—*Tisri*, תִּסְרִי, *seed-time*, or the time of sowing for winter-wheat in Palestine, was in September to October. The New Moon fixed the first day of Tisri. This was the commencement of the Judæan year, or New-Year's day, and celebrated by the Feast of Trumpets.

NOTE 22, p. 37.—*Marcheshvan*, or according to Josephus *μαρσουανη* (Antiq. I., iii., 3), is the second month, October to November.

NOTE 23, p. 37.—*Chisleu*, כִּסְלִי, corresponds to November and December, when Nature is inert and *exhausted*.

NOTE 24, p. 38.—*Thebet*, תֵּבֵת, winter month from December to January.

NOTE 25, p. 38.—*Shebat*, שֶׁבַת, signifies *rest*, or cessation of work, being the depth of winter, from January to February, or the Sabbath of Nature.

NOTE 26, p. 38.—*Adar*, אֲדָר, one of the winter months, February to March.

NOTE 27, p. 38.—*Nisan*, נִסָּן, the seventh month of the Civil Year, corresponding to March-April. This was the Month of *blossoms* and shoots, which are earlier in their season in the climate of Palestine, resembling the May of Northern Europe.

NOTE 28, p. 38.—*Yacham*, יָחַם, was the rutting season for animals, an important period in a pastoral country. The time being April to May, the weather also became *warm*.

NOTE 29, p. 38.—*Sivan*, סִיָּן, the *bright* or *blooming* month from May to June, when the weather is fair, and the country covered with flowers.

NOTE 30, p. 38.—*Tammuz*, תַּמְּזַר, was the tenth month of the civil year, from June to July, in which the festival of Ash-Erah, or Adonis, was held. Hence, the God of Pleasure was also called Tammuz.

NOTE 31, p. 38.—*Ab*, אָב, is the month of ripe *fruit*, corresponding with July to August.

NOTE 32, p. 38.—*Elul*, אֱלּוּל, and *Abel*, אֶבֶל, withered grass *meadow*, denoting the parched appearance of the country during the hot summer month from August to September.

NOTE 33, p. 42.—*I-chabod*, אִיכָבֹד, Where is the Glory? or honor (*δόξα*),—the usual lament of the Israelites after a public misfortune. This popular cry was afterwards eponomized into a Priest I-chabod, son of Phi-nechas.

NOTE 34, p. 43.—*Hornets* (Tsirah) צִרָה, of which there are at least four species in Palestine; but these military Hornets may be intended for the Zimb of Abyssinia, known by tradition for its destructive power on cattle.

NOTE 35, p. 48.—The ancient *Myth of Venus* (Aphroditè) rising from the foam of the sea (Hesiod. Theog. 188), was probably suggested by the remarkable forms of certain Bivalve Shells, belonging to the genus Venus (Cuvier R. Anim. III., 151), found in immense numbers on the sea-shores.

*The Phoenix* (φοινίξ), originally the Palm-tree, was altered by the Mythologists into a *Bird*, which lived 1000 years. When a plantation of ancient Palm-trees is destroyed by fire, young Palms will spring up from the roots and seeds, provided that water is present. The Phoenix was thus made to die upon its funeral pile, while the young Phoenix arose, like the Palm-tree (φοινίξ) from the ashes of its parent. Herodotus (II.) gives the Egyptian form of the Myth.

NOTE 36, p. 50.—*Baal*, בַּעַל, the Lord, was applicable to the worship of the Sun, Baal-shemesh, as being Lord of the heavens. \*The extensive nature of this worship among the Aboriginal nations is proved by many undeniable facts; and the name of Baal was deeply identified with the habits and manners of the ancient Israelites.

For, the God of covenants, Baal-berith (Judg. viii., 33), corresponded to the Ζεὺς ὀρκίος, or Deus Fidius, of the Greeks and Romans;—the master of a house was called Baal-habith (Judg. xix., 23), and even a husband received the title of Baal-ishah (Exod. xxi., 3). Then we have Baalah, the town of the Woods,—the worship of Baalim (Judg. iii., 7), and Beth-shemesh, House of the Sun, with Jerub-baal, the surname of Gideon, and the idol at Ophrah set up by him; also, the chariot and horses of the Sun destroyed by Josh-iah (2 Kings xxiii., 11)—all which prove how prevalent this culture was among the primitive Israelites. At Babylon, the famous tower of Babel, or temple of Belus, Bab-bel, or court of the Sun-god, exhibits the extent of this worship in the East. At Carthage, the ordinary names of the Punic generals, Hannibal (Favor of Baal), Hasdrubal (Help of Baal), and Adherbal (Hero of Baal), indicate the prevalence of Sun-worship in the West.

NOTE 37, p. 50.—*Ash-Toreth*, אֶשְׁתֹּרֶת, or Astarte, the great Syrian Goddess, was adopted by the aboriginal Jezeelites or Israelites (1 Kings, xi., 5), and also by the Philistines. This worship of the Moon forms one of the earliest cultures of the Israelites. The Hierarchy were in the habit of confounding the more respectable worship of Ash-Toreth with the licentious practices of the Groves; which error has been imitated by the modern Commentators. But it appears evident that the worship of Ash-Erah, as well as that of Ash-Eroth, was generally condemned by stern and thoughtful men, as being only asher, אִשֶּׁר, disorderly pleasure, or thoughtless happiness; while they respected Ash-Toreth, the Moon, as the origin of New Moons, the regulator of their Lunar time for celebrating the Festi-

vals, and therefore as the Goddess (Ishah), אִשָּׁה, of Order, and of Law, Torah, תּוֹרָה, and Toreth, תּוֹרֶת.

NOTE 38, p. 50.—*Ash-Erah*, אִשְׁרָה, or Tammuz-Adonis, was the God of Love, 'Ερως, or Cupido, the favorite of Venus, from Ish, אִשׁ, Man, and Erah, עֶרְוָה, Pudendum.

NOTE 39, p. 50.—*Ash-Eroth*, אִשְׁרוֹת, was the Phœnician Goddess of Love, or Venus, from אִשָּׁה, Ishah, woman or Goddess, and Eroth, עֶרְוָת, Pudenda.

NOTE 40, p. 51.—*Canaan*, כְּנָעַן, signifies Phœnicia and Philistia, or the low grounds near the Mediterranean Sea. The Canaanites were mostly merchants or traders, engaged in the transport of goods along the shore. The term was sometimes applied to the whole country west of the Jordan.

NOTE 41, p. 51.—*Chittites*, or children of Cheth, חֵת (Fear), from their timid and shy manners. The female population afforded only indifferent servants, since Rebecca complained of the inefficiency of the daughters of Cheth (Gen. xxvii., 46).

NOTE 42, p. 51.—*Amorites*, אַמֹּרִי, mountaineers of the Judæan hills, from *amor*, a mountain range.

NOTE 43, p. 51.—*Perizzites*, from פְּרִזָּה, the *open country*, over which this pastoral people roamed about (Περύτης). Perizzi came to signify generally a countryman or Rustic; and finally the title was adopted by the National party, or Pharisees.

NOTE 44, p. 51.—*Chivites*, חִי, were the mountain villagers of the Lebanon. Their name (frightened) denotes that they concealed themselves in places difficult of access, like the Chittites.

NOTE 45, p. 51.—*Jebusite*, יְבוּסִי, signifies *trodden*, from the threshing-floors in use from time immemorial on Mount Zion, which, being protected on three sides by a deep ravine, was a safe place for depositing grain in some quantity. One of these threshing-floors was called Nachon (2 Sam. vi., 6); another called Araunah appears in the Legend of the Census.

NOTE 46, p. 51.—*Jezreel*, יִזְרְעֵל, was the aboriginal valley of the Israelites, adjoining the plain of Esdraëlon, πεδίον Εσδρηλῶν.

NOTE 47, p. 52.—*Edom*, עֲדָמָה, originally signified the country, land, or earth (Adamah), but afterwards became synonymous with Red (Edom). The red sands, derived from the crimson and vermilion sandstones (secondary series), impart a general ruddy hue to the hills when viewed in mass.

NOTE 48, p. 52.—*Amaleqites*, עֲמֻלִּי, frequently *distressed* and *miserable* were the wandering robbers of the Desert, usually troublesome to travellers, especially between Egypt and Palestine.

NOTE 49, p. 52.—*Mo-ab*, מוֹאָב, water-father, was applied to the desert mountains on the East of the Dead Sea, from the torrents rolling down their sides in winter and spring.

This Etymology was altered by the Hierarchy to form an insulting Legend, and became "from the father," that is, that the scanty tribe of Moabites were descended from their mother's own father.

NOTE 50, p. 52.—*Ammon* was deduced from עַמְּנֹנִי, *at home*, and connected with Mo-ab in the same disgraceful Legend, as descended from the younger daughter.

NOTE 51, p. 52.—*Midian*, מִדְיָן, denoting strife or contention, was applicable to all the nomadic tribes.

NOTE 52, p. 52.—*Zobah* was a Mesopotamian colony or *plantation*. The name of this place has been recognised in the Cuneiform inscriptions lately deciphered.

NOTE 53, p. 52.—*Damascus*. The name of the capital of Syria is supposed to bear reference to its *pleasant* situation.

NOTE 54, p. 54.—*Tabor*, תְּבוֹר, or *the Height*, is a solitary and remarkable mountain.

NOTE 55, p. 54.—*Deborah*, דְּבוֹרָה, the Prophetess, is derived from Dabar, דִּבָּר, *the word*, or Oracle, or "divine command." This is the Eponomus for Mount Tabor.

NOTE 56, p. 64.—*Beer-sheba*, בְּאֵר שֶׁבַע, the Well of the Oath, is also the Well of the Female Seven; and the offering of *Seven Eve*-lambs was considered the appropriate sacrifice to the goddess Ash-Toreth, the Moon. Beer-sheba was a well, marking the extreme limit of Judæa on the south before entering the Desert. The feminine form of

Seven is Sheba, שֶׁבַע, also, the Oath; the masculine form is Shivath, שִׁבְעָת, and the Sabbath is שַׁבָּת.

NOTE 57, p. 65.—*Nasi*, נָשִׁי, denotes a Chief, or head of a tribe or families, corresponding to the modern Emir or Sheikh.

NOTE 58, p. 65.—*Shophet*, שׁוֹפֵט, a Ruler or General, is probably a Phœnician word, derived from Carthage, where the Punic chief magistrates were styled Suffetes by the Romans.

NOTE 59, p. 65.—*Zagen*, זָקֵן, Elder, or old man, usually the head of a family.

NOTE 60, p. 66.—*Baal-shemesh*, שֶׁמֶשׁ בַּעַל, the Lord of the Sun, or the Sun-god.

NOTE 61, p. 68.—*Ash-Erah*, the god of Love, was represented as Adonis, the perfect man, whose tragical disappearance (*ἀφανισμός*) was bemoaned by the Judæan maidens. The festival of Tammuz-Adonis, celebrated in the month of Tammuz (June-July), was identical with that of Baal-Peor, or Priapus (*Πρίαπος*), the image usually set up in gardens or Groves. This ancient practice must have been a source of extensive demoralization, as we hear of Succoth-benoth, or Huts of the Daughters (2 Kings xvii., 30; xxiii., 7). We may also infer that these booths existed in the neighbourhood of all the frequented temples (1 Sam. ii., 22). In Judæa, each of the occupants was known as a Qadeshah, or "Holy Woman." So numerous were those females in some places, that Moses was represented in the Exodus as finding materials in the Desert for the Brazen

Laver out of the metallic mirrors belonging to the women, who crowded the entrance of the Tabernaculum. (Exod. xxxviii., 8.) Those persons were considered Qadesh, קִדְּשׁ, consecrated, or holy; that is, they belonged to the Priests; and the numbers of the Qadeshoth seem to have been regulated by Law, in the division of Captives in War. (Num. xxxi., 18, 40, 47.)

Ash-Eroth, the goddess of Love, corresponded to the Grecian goddess Aphroditè or Venus; and her image, or Eroth, appeared in the Worship of the Groves, along with the Erah or Priapus. These deities must have been regarded as generally influential, since one of the tribes, or districts, occupied by the Phœnicians, was called Ash-Er.

NOTE 62, p. 69.—*Baraq*, בָּרָק, the Thunder-bolt, or lightning-flash of the divine sword.

NOTE 63, p. 69.—*Ja-el*, יַעֵל, a word compounded of Jah and El, signifies that Jah is El, or Jah is God, and is therefore only a sacerdotal name, or Hieronomus. The woman Ja-el eponomizes and represents the divine vengeance upon the National enemies, and corresponds to the Greek Erinnyis, or Furia. Ja-el is made the wife of Heber, the Qainite or Kenite, an oriental wanderer and immigrant, to show that the divine vengeance may travel from a distance, but arrives at last.

The *Kenites*, or *Qaini*, קֵינִי, were a nomadic and oriental race, probably from Tahtaria, as being descended from Cain, or Qain, קַיִן, corresponding to the Scythæ, or inhabitants of Central Asia. The Scythian, or Tahtarian, features would suggest the distinctive mark of Cain; and the mild and inoffensive manners of those wanderers

would recommend them to the Hebrews. The traditions often mention the children of Cain or Qain (1 Sam. xv., 6. Num. xxiv., 21. Josh. xv., 57. Judges i., 16 ; iv., 11.)

NOTE 64, p. 70.—*Sisera*, סִיסְרָא, binder in chains, or Horse-man.

NOTE 65, p. 72.—*Gideon*, גִּדְעֹן, the Destroyer, one who cuts down his enemies. It is probable that the more early form of the Legend gave for Gideon's battle-cry, "The sword of *Baal*, etc.," because Gideon appears as a worshipper of Baal, in whose honor he casts an idol, whence his surname of Jerub-baal.

NOTE 66, p. 72.—*Oreb*, עֹרֵב, the Raven, being a bird of ill-omen, was not likely to have been used as a cognomen; perhaps it was intended for "Arab."

NOTE 67, p. 72.—*Zeeb*, זֵאֵב, the Wolf, from its ferocity.

NOTE 68, p. 73.—*Jerub-baal* is "Baal-worshipper," from יָרָא, to fear, that is, he fears Baal.

NOTE 69, p. 80.—*Shibboleth*, a stream or flood, also, an ear of grain.

NOTE 70, p. 81.—*Beth-lechem*, בֵּית לֶחֶם, House of Bread.

NOTE 71, p. 81.—*Nazar*, נָזַר, a consecrated head of uncut hair, in fulfilment of a Vow.

NOTE 72, p. 82.—*Samson*, שִׁמְשֹׁן, or rather Shimshon, is "Sun-like," from Shemesh, the Sun, a name derived from the worship of Baal. Samson's strength being in his

hair may refer to the Solar rays, or the strength of the sun-beams.

NOTE 73, p. 83.—*Lechi*, לֶכִּי, jaw-bone—the name of the place suggests the Legend.

NOTE 74, p. 84.—*Dagon*, דָּגוֹן, the Sea-god of the Philistines was worshipped under the form of a Mer-man, or Man with the tail of a Fish. There seems to have been a female form of this divinity, as we hear of the Syrian goddess Derceto Δέρκετω, the mother of the legendary Queen Semiramis. The Trident, sacred to the Sea-gods, was used by the Kohanim. (1 Sam. ii., 13.)

NOTE 75, p. 85.—*Abi-nadab*, אֲבִי נָדָב, signifies father of the gift, that is, the receiver of the Free-will offering of the people.

NOTE 76, p. 86.—*Eleazar*, the Help of El, from El and עֶזֶר Ezer, Help.

NOTE 77, p. 86.—*Samu-el*, or more correctly Shemu-el, שְׁמוּאֵל, signifies the name of El (God), from Shem, name, and El,—representing the divine power of the Hierarchy as derived from Elohim.

NOTE 78, p. 86.—*Eli*, אֵלִי, is the more ancient Eponomus for the National Deity, and personifies the worship of El, Eli, or Eloha אֱלֹהִים (God), still retained in the modern term Allah אֱלֹה used in the Oriental regions. Eli breaks his neck, to express that this form of culture is out of date, and superseded by that of Jah, Jeho, or Jehovah. The capture of the Sacred Chest, and the de-

feat by the Philistines, are intended by the Hierarchy to prove the weakness of the more ancient form under which the National Deity was worshipped. The plural form of Elohim indicates the aboriginal Polytheism. (Compare Exod. vi., 3; Gen. xvii., 1.) The original Israelite Polytheists used "Elohim" אֱלֹהִים (Gods) to denote the aggregate of the divine powers, which were regarded as separate existences, like the Gods of the heathens. In more Historical times, "Elohim" began gradually to signify a collective essence, or "Numen," representing the Universal Deity (Tacit. Hist. V.); but it is evident from their traditions, and occasional expressions, that this abstract and refined idea, did not generally prevail until a late date.

NOTE 79, p. 87.—*Eben-ezer*, from Eben אֶבֶן, a stone, and Ezer עֶזֶר, help.

NOTE 80, p. 87.—*Beth-el*, בֵּית אֵל, House of El. Here the worship of the Golden Calf, or Egyptian Bull Apis, was maintained in the times of the Melachim.

NOTE 81, p. 87.—*Gilgal*, גִּלְגָּל, signifies a Wheel, a rolling, or a circuit; perhaps the circuit of the Shophet, Samu-el, refers to this mill.

NOTE 82, p. 87.—*Mizpeh*, מִצְפֶּה, a look-out or Watch-tower.

NOTE 83, p. 87.—*Sons of Samu-el*. The names assigned to these sons, Jo-el (Jeho is El.), and Ab-iah (Jah is Father) correspond to that of Samu-el (or Shemu-el), Name of El.

NOTE 84, p. 88.—*Gibeah*, גִּבְעָה, the Hill, is a name common to many places.

NOTE 85, p. 89.—*Melech*, מֶלֶךְ, in the plural *Melachim*, denotes the King or ruler of any country, corresponding to the Greek *Βασιλεύς* (*Basileus*).

NOTE 86, p. 92.—*Saül*, or rather *Sha-oul*, שָׁאֻל, signifies the One asked for, or *the Desired One*, because the people desired a King. *Saül* is therefore only the Eponomus for a King desired, or a popular favorite.

NOTE 87, p. 93.—*Probabilities*. When events are independent of one another, the probability that all the events shall happen is the product of the probabilities that each event shall happen, the preceding events being assumed as probable. (Laplace, *Essai sur les Probabilités*.)

NOTE 88, p. 95.—*Jo-nathan* signifies "God-given," from *Jeho*, יְהוֹ, and *Nathan*, נָתַן, given, or he whom *Jehovah* has given.

NOTE 89, p. 95.—*Hebrews*. Israelites were termed *Hebrews*, עִבְרִים, or *Ibrim*, that is *Emigrants*, or *Transitors*, when they were considered as having crossed any river, *Jordan* or *Euphrates*, from the country beyond (*Eber*) עֶבֶר. When regarded as *Wanderers* over the land, they were *Perizaites*, Περαιτης; when considered as *Judean mountaineers*, they became *Amorites* or *Emorites*; as *Mountaineers* of the *Lebanon*, they were *Chivites*.

NOTE 90, p. 96.—*Jonathan's Rocks*. *Bozez* (shining),

and Senah (thorns), are proposed as derivations for what was probably known as "Moses" and "Sinai."

NOTE 91, p. 97.—*Ach-iah*, אַחִיָּה, the brother of Jah, was the son of Achi-tub, אַחִי־טֹב, Good-brother, who was the brother of I-chabod. The character of the narrative readily appears, when the Priest, "Brother of God," is perceived to be the son of the Priest, "Good-brother," who is the brother of the Priest, "Where is the Glory?" I-chabod is merely the Eponomus for the National Lament, in the same manner as Jo-chebed eponomizes the National Glory.

NOTE 92, p. 98.—*Ab-ner*, אַבְנֵר, whose father is Light, is of course the son of Ner, נֵר (Light).

NOTE 93, p. 101.—*David*, דָּוִד or דָּוִיָּד, the Beloved, is the primitive name of the Hill, afterwards called Acra, shaped like the lunar crescent, and originally used as a pasture-ground for Sheep. David is the Eponomus for the Hill and City of David, surrounded by other hills, selected in the midst of its brethren, and anointed by the divine Kohen. A similar Eponomus was selected for the City of Carthage, in the Legendary Queen Dido (the Lovely). Some historical persons have also been assigned names of similar meaning, such as Erasmus, Carus, Philotes, and Philemon.

NOTE 94, p. 102.—*Exorcism*. A remarkable instance of this kind is explained in Joseph. Antiq. viii., 2, 5. (See the Chapter on Miracles in this Work.)

NOTE 95, p. 107.—*Achi-melech*, אַחִימֶלֶךְ, or Brother-king, the son of Good-brother.

NOTE 96, p. 108.—*Gad*, גַּד, signifies Good-luck, or Good-fortune (εν τύχη, Sept.).

NOTE 97, p. 109.—*Abi-athar*, אַבִּיתָר, Father is plentiful, because his father Achi-melech had relieved the necessities of David and his companions.

NOTE 98, p. 112.—*Nabal*, נָבָל, foolish, is applied to a simpleton. The idea of Nabal being drunk is suggested by the resemblance of the words, Nabal, foolish, and Nebel, נֶבֶל, a bottle for holding wine. (1 Sam. x., 3.)

NOTE 99, p. 112.—*Achi-noam*, אַחִינֹעַם, one whose brother is pleasantness, that is, she is agreeable, afterwards mother of Am-non.

NOTE 100, p. 114.—*En-dor*, עֵינֶדוֹר, from En, a fountain, and Dor, דּוֹר, an age, or generations; hence, the Spring of Ages, or the Fountain of Time.

NOTE 101, p. 114.—*Lapidoth*, לַפִּידוֹת, the torches, lamps, or flames.

NOTE 102, p. 116.—*Beth-shan*, בֵּית־שָׁן, the House of Quiet, appropriate for the end of the troubled life of Saül.

NOTE 103, p. 117.—*Saül and Hadès*. The idea of Saül consulting the Grave, or Hadès, is entirely Etymological, being based upon a Paronomasia, or Play upon the Words

Shaoul, Shaal, and Sheol. It signifies Etymologically that

Shaoul, שְׂאוּל, . . . . (Saùl), the Desired One,

Shaal, שָׂאָל, . . . . . consults the Oracle

Sheol, שְׁאוֹל, . . . . . of the Grave, or Hadès.

This practice of consulting Necromancers was forbidden by the Law (Dent. xviii., 11), where the signification of the word "Shaal" is evident.

The expression, once so popular among the Israelites, "Is Saùl also among the Prophets?" has been generally misunderstood, as signifying an intrusion into unsuitable company. But it is more correct to infer that the phrase is the euphemism for a very profane expression, implying that Sheol (Hadès) is among the Prophets; and the phrase was commonly used as a popular sarcasm to denounce the existence of discord, or scandal, in Hieratic circles. The Levites composed two Legends in their endeavors to explain away a witticism so annoying to them. There can be no doubt that the Legend of Saùl made its appearance during a literary period.

NOTE 104, p. 123.—*Machanaim*, מַחֲנַיִם, double-camp. The name of the place is suggested by the divided kingdom.

NOTE 105, p. 123.—*Ish-bosheth*, אִישׁ-בִּישֶׁת, the Man of Shame, never could have been the name of any Historical ruler, especially when admitted to be a righteous person. (2 Sam. iv., 11.) He is opposed to the Hero of the Legend, and divides the Kingdom with him; therefore the disgraceful name "Ish-bosheth" is assigned. The sepa-

ration of Israel from Judah was always lamented by the Prophets.

NOTE 106, p. 124.—*Jo-ab* (Jeho is father) and Ab-ner (Father is Light) are two correlated names. These are the Eponomi of religious sentiments ; and seem intended to explain the antagonism of the Judæan worship of Jehovah to the Persian worship of Ahura-mazda (Ormuzd—Light). The Hero, Jo-ab, cannot be considered as an avenger of the National Deity upon the enemies of the “chosen people,” like Ja-el and Jehu ; for Jo-ab is scarcely more than the ordinary partisan leader frequenting the borders of the Desert. The name Jo-ab is merely Abi-jah reversed.

NOTE 107, p. 124.—*Zeru-iah*, צֶרֶיָּה, is probably a woman of Tyre, from צֹר, Tyre (the Rock), altered to conceal her foreign birth, and to signify “born of Jah,” thus making all the Heroes of divine origin.

NOTE 108, p. 124.—*Abi-shai*, אֲבִי־שַׁי, Father of the Gift, or Receiver of the Offerings, may also signify the Gifted One, or one whose father is gifted.

NOTE 109, p. 124.—*Asah-el*, עָשָׂה־אֵל, El-has-made, that is, God-created—an appropriate name for a Hero.

NOTE 110, p. 124.—*Chelqath-hazzurim*, from Chelqath, חֶלְקֶת, a field, and Hazzurim, הַצִּיּוֹרִים, Swords. Hence, the Field of Swords, or Warriors.

NOTE 111, p. 125.—*Rizpah*, רִצְפָּה, Hot-coal (Is. vi., 6), is the name given to a celebrated concubine of Saül. She is the daughter of Ach-iah, the brother of Jah.

NOTE 112, p. 125.—*Phalti-el*, פִּלְתִּי־אֵל, God's courier,—an appropriate name for an escort,—and *Adri-el*, אֲדִרִי־אֵל, God's flock, are names for Angels.

NOTE 113, p. 127.—*Zion*, צִיּוֹן, or the *dry*, hot, waste and sunny hill. This is the highest of the *three* hills upon which Jerusalem was afterward built. In ancient times, Zion was occupied by the Aboriginal tribe of Jebusites, who used the hill chiefly for threshing-floors, and as a market-place for selling grain and straw.

NOTE 114, p. 128.—*Baal-perazin*, more properly signifies the place where Baal had been worshipped by the Perizzi, or countrymen; afterwards, when idolatry was abandoned, the idols were broken.

NOTE 115, p. 128.—*Uzzah*, אֲזָחָה, the Strong, being the Eponymus for the goddess Al Uzzah (the Mighty One), an ancient culture of the Sabæans, is probably identical with Ash-Eroth. *Achio*, אַחִיּוֹ, signifies "the Brotherly" (Priest).

NOTE 116, p. 180.—*Nathan*, נָתַן, the Gift, that is of Jah, —meaning "God-given," the same as Jo-nathan.

NOTE 117, p. 131.—*Zadoq*, צָדוֹק, the Just.

NOTE 118, p. 131.—*Seraiah*, or *Azariah*, שֶׁרַיָּה, the Help of Jah, servant of Jeho, the Sopher, Scribe, or Writer.

NOTE 119, p. 131.—*Ben-aiah*, בְּנֵי־אִיָּה, Son of Jah, is a sacerdotal name, similar to Jo-ab (Jeho is Father). *Aiah*, אִיָּה, signifies a Vulture, or Kite.

NOTE 120, p. 131.—*Mephi-bosheth*, from Mephi, מֵפִי, and bosheth, “the Destroyer of Shame,” that is, David did not neglect the son of his friend, the late Jo-nathan, and thus avoided reproach. The name evidently bears reference to future events, and is given *after* those events are known. In real Histories, the names precede the events, and do not so precisely reflect the incidents. This ancient practice of adapting the names for persons and places in a narrative, to correspond with the views of the composer, has been brought to perfection in some modern romances (*Pilgrim’s Progress*, and *Holy War*, by John Bunyan).

NOTE 121, p. 132.—*Bath-sheba*, בַּת־שֶׁבַע, Daughter of the Oath, or the Daughter of Sheba,—the female *Seven*, that is, of Ash-Toreth.

NOTE 122, p. 136.—*Shelomoh*, שְׁלֹמֹה, the Peaceful, from Shelem, שְׁלֵם, Peace. This Magical name is written, Σαλωμών, Salōmon, in the Septuagint copies, and Solomōn, Σολομών, by Josephus and the early Christians. Solomon is the Eponomus, or personification of the Hill Shelem (Peace), mentioned as Salem in Psalm lxxvi., 2, on which a Temple was built in the earlier fourth century, attributed to Jo-shua, and Zerub-babel; and subsequently rebuilt in a substantial manner by Herodes. This hill afterwards obtained the name of Mor-iah, in imitation of the Samaritan Moreh.

NOTE 123, p. 137.—*David’s crown*. The weight of the Tetra-drachma being taken at 235 grains Troy, gives Sixty-one Pounds and a fraction for the weight of the

Gold Talentum, or 8000 Sheqels. Sixty Sheqels make one Maneh, and Fifty Maneh make one Talentum.

NOTE 124, p. 137.—*Ab-shalom*, אֲבִשָׁלוֹם, the Father of Peace, is by no means an appropriate name for a rebellious son, at war with his father; but the Legend itself serves to explain the application.

NOTE 125, p. 137.—*Tamar*, תָּמָר, the Palm Tree, from its stateliness and beauty.

NOTE 126, p. 137.—*Amnon*, אֲמֹנִי, the Faithful.

NOTE 127, p. 137.—*Jo-nadab*. Jeho the Gift, or Jeho is generosity, a religious sentiment eponomized, representing the Free-will offering of the people.

NOTE 128, p. 138.—*Hair for Mourning*. In ancient times, long hair was much valued, being used as an emblem of grief and mourning, in the same manner as the moderns use black crape. The hair was usually cut off and laid upon the body of the deceased, or hung around in long tresses. The Prophet Jeremiah (xvi., 6) objected to the practice of making themselves "bald for the dead," and Job (i., 20) in his grief shaved his head. It was the custom of the Judæans, when grieved, to cut, rend, or shave the hair both of the scalp and beard. (Ex. ix., 3.) Among the Greeks, hair was laid upon the body as a sign of grief, and consumed with it on the funeral pile. Sometimes whole cities and countries were ordered to be shaved, equivalent to a national mourning. When deaths occurred too frequently, and hair became scarce, the Nazarites were usefully employed; and their heads of

consecrated hair became particularly valuable for mourning purposes, when the periods of their vows had expired. Hence, those useful fanatics were encouraged by Law. (Numb. vi.)

NOTE 129, p. 138.—*Achi-thophel*, the Brother of Folly. Having such a name, it is singular that David should have employed him as a counsellor. His folly, of course, consisted in advising the division of the Kingdom; but the Legend appropriately represents the "Brother of Folly," אֲחִי תוֹפֵל, as committing suicide.

NOTE 130, p. 139.—*Amasa*, אֶמָסָא, signifies a load or burthen.

NOTE 181, p. 140.—*Ab-shalom*, the Tomb. The inconsistencies in the entire Legend of Ab-shalom admit of some explanation. At the time when this narrative became current, the City of Jerusalem had been built upon *three* hills. The central hill, in the form of a crescent, was called David, or the lower City, afterwards Acra. Under the Levitical rule, human bodies were considered *unclean*, and immediately after death were removed *out of the City*. These remains, preparatory to interment, were laid out and deposited in Receiving Vaults, of which there were several in existence at the time when this Legend became popular; and the name of Ab-shalom, the Father of Peace, had already been assigned to one of them. (2 Sam. xviii., 18.) The ruins of these Vaults are still to be seen near Jerusalem, and are exhibited to visitors as the "Tombs of the Kings," "Ab-shalom's Tomb," "Tomb of Hezekias," etc.

Ab-shalom, the Father of Peace, is the Eponomus or

personification of the Receiving Vault itself; and the *long hair*, upon which the Legend turns, consists in the votive tresses, which were hung around the vault, as emblems of grief and despair, in honor of the deceased. Long hair caused the death of Ab-shalom, and death occasions Ab-shalom, the Vault or Repose of Death, to be ornamented with long hair. The three darts of Jo-ab refer to the three hills of Jerusalem, whose inhabitants were expected to enter *the heart of the Vault*; and the long debate over Ab-shalom, while the hair still hangs uncut, refers to the hesitation shown by many to avoid the loss of their own hair. The mourning of David over his rebellious and worthless son, which proceeding appears so weak in the Legend, is thus explained; and the lamentations of David (the City) are merely an imitation of the *usual cries* of mourners around the public Receiving Vaults, confirmed by the name "Adonai," used for "Jehovah." The divided kingdom is suggested to the authors of the Legend by the facts, that David (the City) was the abode of *Life*, and that Ab-shalom (the Vault) was the abode of *Death*. The double-camp, Machanaim, and the suicide of Achi-thophel, point to the same idea, as well as to the divided rule. In the usual Genealogical style, Ab-shalom, the Vault and Father of Peace, was made the son of David (the City). The *Forty* years of delay before Ab-shalom revolts, so unintelligible in the Legend, may perhaps be explained by the *Forty* days required to embalm a dead body (Diod. Sic. I., 7); in the same manner as the *Forty* days of absence by the Spies is suggested by the *Forty* years of wandering in the Desert. (Numb. xiv., 34.)

NOTE 132, p. 145.—*Melach*, מֵלַךְ, an Angel, or supernatural messenger sent with divine power.

NOTE 133, p. 146.—*Adoni-jah*, אֲדֹנִי־יָהּ. Adonis is Jah. This name refers to the objectionable worship of the Groves, under the form of Ash-Erah, or Tammuz-Adonis, אֲדֹנִי. Accordingly Adoni-jah is rejected, and afterwards killed by Solomon. Adoni-jah is only the Eponomus for the worship of Ash-Erah, and made the son of the City (David) in the usual Genealogical style of the Legend.

NOTE 134, p. 147.—*Cretans*. These foreign mercenaries employed as body-guards under the names of Cherethi, Creti, or Cretans, and Pelethites or Philistines were probably derived from a colony of Judæans settled in Crete at an early date, near Mount Ida, under the name of Idæi Dactyli, to whom Tacitus refers the origin of the Judæans. (Hist. v., 2.)

NOTE 135, p. 149.—*Ash-Toreth*. Some portions of the Psalms appear to have been adapted to the worship of the National Deity from Odes previously used in the idolatrous worship of the Aborigines. The first Psalm still presents traces of an alteration from an ancient metrical hymn in honor of Ash-Toreth, the Goddess of Law, or the Moon.

ASHERA    ha ISH    ASHER    be TORETH    cheptzo.  
Happy (is) the Man, who    in the Law    delights.

Uve TORETHO    yeh-ge    yomam    va LALAH.  
And in the Law he will mutter daily and nightly.

NOTE 136, p. 155.—*Salem*, or rather Shelem, שֶׁלֶם, signifies *Peace*. This name is derived from the Peace-offering, or Sacrifice for Peace, *θυσία ειρηνική*, offered on the narrow ridge of this hill by the Aboriginal tribes.

NOTE 137, p. 157.—*Korim*. The Kor or Koros (κόρος) is estimated as equal to  $11\frac{1}{2}$  bushels, dry measure, or  $88\frac{1}{2}$  gallons, liquid measure. Such quantities as 20,000 Korim of wheat (222,222 bush.), and 20 Korim of oil (1,775 gall.), were entirely too inconsiderable to compensate for the expensive operations reported by the Legend.

NOTE 138, p. 157.—*Cabul* was the district in the forests of Lebanon, whence the Sidonians and Tyrians obtained timber for their ships. Cabul, כַּבּוּל, signifies the *bonded* land, because strangers were not permitted to cut the timber, being in bondage to the Phœnicians. This circumstance led the Legend to *pledge* the land to the Tyrian; and it adds that Chiram was displeased, thus implying that the villages in the Lebanon were *dirty*.

NOTE 139, p. 158.—*Chiram*, חִירָם, is evidently only the Eponomus, or personification of חֶרֶם, Cherem, the Curse of Doom or Devotion; because articles supplied for the construction of a Temple, being consecrated for the use of the sacred college, are evidently devoted, or ἀνάθημα (anathèma). Chiram is the Eponomus for this *Devotion*, or contribution of the devoted things. The double Chiram signifies the devotion of *materials*, as well as the devotion of *skilled labour*. This explains the commercial difficulty in settling the accounts, as well as the duplication of Chiram (Cherem), commonly written Hiram.

NOTE 140, p. 160.—*Ancient Money Values*. It is not intended here to attach any positive values to Legendary statements, composed in the times of the Seleucidæ; but the authors of the Book of Chronicles point out the value

assigned by Judæans, in the earlier second and first centuries (B. C.) to the decorations of their supposed first temple. This value is given (1 Chron. xxix., 4) as 3,000 talenta of Gold, and 7,000 talenta of Silver.

The ancient Talentum contained 3,000 Sheqels, or 6,000 Drachmæ, but the weight of the Drachma varied in different localities, and several kinds of Drachmæ were in use during the reigns of the Seleucidæ in Syria. The Attic drachma, used by Alexander, weighed 67.5 grains Troy, or 270 grains to the Tetra-drachma, or Four-drachma piece. The Drachma of Ægina, much used in the Islands, was 96 grains to the drachma. The Tyrian, or Phœnician drachma, used by the Syrians, was 58.75 grains to the drachma, or 235 grains to the 4-drachma piece. The Alexandrine or Ptolemaic drachma was nearly of the same value, being 232 grains to the tetra-drachma, but it gradually declined to 220 grains. These estimates are founded upon the average result of experiments on the actual weights of a number of coins of the denomination of four drachmæ. (R. S. Poole, in *Encyc. Brit.* Edit. 8, Art. Numismatics.)

Hence, the Phœnician Talentum of Gold, consisting of 6,000 drachmæ, would weigh 352,500 grains, or 734.375 ounces. Valuing the gold at £4 the ounce, we get £2,937 10 0, for the value of the Gold Talentum of the Philistines.

Silver, in ancient times, was much less plentiful than at present, and its relative value greater in respect to Gold. Taking the refined silver as worth £1 to the ounce, or one-fourth that of gold, the Talentum of silver becomes = £734.375. Therefore,

3,000 Talenta of Gold, at £2937.5 = £8,812,500

7,000 Talenta of Silver, at 734.375 = 5,140,625

£13,953,125

Or, about Fourteen Millions of Pounds Sterling.

This, however, must be considered only as the amount stated to have been expended on the decorations of the building of the Temple; because we are told that David had laid up a treasure, for the use of the Temple, "in his trouble," of 100,000 gold Talenta, and 1,000,000 Talenta of Silver, with brass and iron so abundant as to be "without weight or number"; also timber and stone. (1 Chron. xxii., 14.) This would make the accumulated treasure :

100,000 Talenta of Gold = £293,750,000

1,000,000 Talenta of Silver = 734,375,000

£1,028,125,000

an amount of precious metal scarcely to be found anywhere, even in Modern Europe or Asia.

If we consider, however, that the value of Gold and Silver in ancient times, as compared with the value of commodities, was about four times greater than at present (J. R. McCulloch, in Encyc. Brit. Edit. 8, Art. Money), this circumstance would raise the actual value at that time to an amount purely Mythical, or 4,168 millions of Pounds Sterling.

The composers of the later form of the Legend perceived that, if Silver had been as plentiful "as stones," it ceased to have any value; and the talentum of silver would only be worth the trouble of collection. When silver is introduced as being valuable, it is prudently

stated to be "refined." (1 Chron. xxix., 3.) The Legend in its earlier form affects to despise silver altogether (1 Kings x., 21), which "was counted as nothing in the days of Solomon." This implies that silver coins were probably in common use at the time when the earlier Legend was composed.

NOTE 141, p. 163.—*Pharaoh*, פַּרֹה, is not recognised on the Egyptian monuments as a name for Kings. The nearest approach is the Coptic Φ - ⲡⲭ signifying "the Sun." The Septuagint writes Φαραώ for "the Egyptian King," that is Φ - ⲡⲱ vowels being omitted.

NOTE 142, p. 166.—*Al-mug*, probably signifies the Sandal-wood, from the Sanscrit *al*, *the*, and *mocha*, *sandal-wood*. This is the *Santalum album*, Willd., of India, used for its fragrance in religious ceremonies, and as a pigment for Vishnù. The tree has several marvellous properties, such as preventing iron in its neighbourhood from rusting, etc.

NOTE 143, p. 167.—*Sheba*. The names Sheba, שֵׁבָא, and Seba, סֵבָא, although graphically dissimilar, were, from their affinity of sound, assumed to be identical by the Judæans at an early date. Seba and Sheba are mentioned together in Psalm lxxii., 10, and Sabæans, men of stature, were placed along with Ethiopians, in Pseud. Isaiah xlv., 14. But this merely arose from the general wish to materialize the Eponomus for "the Oath" into a real Queen of the territory of Saba in Arabia. The Sabæans supplied frankincense for the use of the temples in the

time of Herodes (Centumque Sabæo thure calent aræ. Virg. *Æn.* i., 416), and the Kings of Sabæan Arabs are only *then* mentioned by Horatius. (*Od.* i., 29.)

NOTE 144, p. 168.—*Tarshish*, תַּרְשִׁישׁ, is probably Tarteusus, Ταρτήσσος, or Gades, in Spain, a Carthaginian port much frequented by Tyrian and Sidonian merchants. The Apes (*Macacus Inuus*) are the Barbary Apes of the Rock of Gibraltar, but the word rendered “peacocks” is translated incorrectly under the belief that Tarshish was in India. The Birds intended here are probably the Demoiselle (*Ardea Virgo*, *Linn.*) and the Crowned Crane (*Ardea pavonina*, *Linn.*), as being brought by boats from Tarshish, along the line of trade, coasting the Northern shore of Africa.

NOTE 145, p. 170.—*Mor-iah*, מוֹרְיָה, the same as Shelem, the peace (offering), was situate the most north-easterly of the *three* hills, upon which Jerusalem was afterwards built. Moreh, מוֹרֶה, was near Shechem in Ephraim, and probably the more ancient station from which the name of the Judæan Moreh, or Mor-iah, was derived. The claims of the rival establishments of Israelites and Judæans, in later times, led to a contention as to which of these hills was the really-original Moreh. The temple of Herodes was erected on Mount Moriah, or Shelem, in Jerusalem; and the temple of the Samareitans on Mount Garizim, where they showed the ancient oaks of Moreh as an evidence of the superior justice of their claim.

NOTE 146, p. 172.—*Naamah*, נַעֲמָה, pleasant. This “strange woman” is censured as being one of the causes

of Solomon's idolatry; but having a Hebrew name, she probably eponomizes a native woman. The opinion that marriages with foreign women led to idolatry, belongs to the times of Nechem-iah and his successors.

NOTE 147, p. 175.—*Jerobo-am*, יֵרֵבֹעַ אִם, denotes the "terror of the people," from יֵרֵב, Jareb, an enemy, and אִם, the people. Such a name could never have belonged to a chief selected by his own subjects; although the people of *Jerusalem* might have considered the ruler of Shechem to be "a mighty man of valour," and an object of terror.

NOTE 148, p. 175.—*Achi-jah*, the same as Ach-iah, is the "Brother of Jah,"—a purely sacerdotal name, or Hieronomus.

NOTE 149, p. 176.—*Rechobo-am*, רֶחֱבֹעַ אִם, or the Market-place of the people, is merely an Eponomus for the Market-place on the Hill of Zion, Ἀνω ἀγορὰ (Joseph. Bell. v., 4), or Upper-market, used probably for the sale of grain and straw, accumulated at the threshing-floors. The early quarrels of the Judæan tribes may possibly have originated in a market-place tumult, resulting in the death of a collector of the tax on rural products, or *octroi*.

NOTE 150, p. 181.—*Nadab*, נָדָב, signifies "the Gift," and personifies the Free-will offering of the people.

NOTE 151, p. 181.—*Baasha*, בָּעֲשָׂא, "the Brave," because he executed the divine decree against Jerobo-am's posterity, and fulfilled a prophecy of Achi-jah.

NOTE 152, p. 182.—*Elah*, אֵלָה, “the Strong,” is more commonly applied to places, such as Forts, Valleys, and Rocks.

NOTE 153, p. 182.—*Zimri*, זִמְרִי, “the Song,” that is, he is celebrated in the popular Odes or Songs.

NOTE 154, p. 182.—*Omri*, עֲמִירָה, “the Sheaf-binder,” by way of contempt, as he was the Eponomus, or reputed founder, of the rival city of Samareia. The name of Omri’s father is not given, thus implying that the Melech was a “filius nullius.”

NOTE 155, p. 182.—*Ach-ab*, אַחְזָב, Brother-father, is merely a descriptive name, perhaps for “Uncle,” which could hardly have belonged to a Historical king—although the New World is acquainted with Ach-ab Samuel (Uncle Sam).

NOTE 156, p. 182.—*Jezebel*, אֶיזֶבֶל, signifies “Where now is Baal?” She is merely the Eponomus for the triumphal expression of the Judæans, or true worshippers, from הָאֵי (Where now)? The name still exists as “Isabella.”

NOTE 157, p. 182.—*Eli-jah*, אֵלִיָּהּ, El is Jah, may signify El is God, or Jah is God. Eli-Jah possesses divine power, and represents the sacerdotal privileges as derived from the National Deity, through the union of the two cultures of Elohim and Jehovah. It corresponds with Ja-el, where the names El and Jah are merely transposed.

NOTE 158, p. 182.—*Chaza-el*, חַזַּאֵל, “El sees” (commonly written Hazael), is the Eponomus of a religious sentiment. This Syrian chief is represented as a deputy of Eli-jah, and as being anointed with holy oil. Chaza-el punishes the Israelites in war, but merely as a sacerdotal agent, and an executive of divine vengeance.

NOTE 159, p. 183.—*Jehu*, יְהוּ, is a deputy of Jeho, and may be considered as another sacerdotal form of divine vengeance. This is a shadowy and Mythical personage, representing Jehovah the Avenger. Hence, Jehu is known by his “driving furiously,” corresponding to that swift retributive justice of the Gods, personified by the Greeks and Romans in their Erinnyes, Eumenides, or Furie.

NOTE 160, p. 183.—*Eli-sha*, עֲלִישָׁא, “El is victorious.” In later times, this sacerdotal name was changed into Jo-shua, or “Jeho is victorious.” By the Greeks and Syrians, “Jo-shua” was known as “Jesus” (Ἰησοῦς). Eli-sha, the divine Victory, is very appropriately made the son of Shaphat (Judgment).

NOTE 161, p. 184.—*Naboth* is the name of a *Garden*, or Orchard, denoting fruit or growth, from נָבַת, to sprout, or shoot up.

NOTE 162, p. 187.—*Mesha* (probably Mosheh), is represented as a King of Mo-ab. The Moabite stone found at Dibân is ascribed to him by recent writers; but Mesha appears in such Legendary company, that his claim to any inscription is very doubtful.

NOTE 163, p. 195.—*Abi-jam*, אֲבִי־יָמ, "Father of Day," is a title belonging to Baal-shemesh, or the Sun-god. It has been altered subsequently to *Abi-jah* (2 Chron. xiii., 1), so as to signify that "Jah is Father."

NOTE 164, p. 195.—*Asa* is merely an abbreviation of *Asah-el*, "God-created."

NOTE 165, p. 195.—*Jeho-shaphat*, יְהוֹשָׁפָט, denotes the "Judgment of Jeho." This name is the Eponomus for the deep valley between Mount Zion and the Mount of Olives, now called the Wady-en-Nar, or Ravine of Fire, extending from Jerusalem down to the Shore of the Dead Sea. In this Ravine it was expected that all foreign nations, or Gentiles, would attend to receive the Law from the Hierarchy. (Jo-el iii., 2, 12.) This sacerdotal idea, when communicated at a late period to Greeks and Romans, gave general offence, as indeed it well might.

NOTE 166, p. 196.—*Jeho-ram*, יְהוֹרָם, "Jeho is high," is the Eponomus of a religious sentiment, and purely a sacerdotal name, or Hieronomus. •

NOTE 167, p. 196.—*Achaz-iah*, אַחַז־יָה, "Jah holds" (back). He is therefore killed by Jehu after a reign of only one year.

NOTE 168, p. 196.—*Athal-iah*, אֶתַל־יָה, "Jah hides" (his face), from *athal*, אֶתַל, to be dark, to hide. Eclipses of the Sun and Moon, also the Waning Moon, were considered as signs of displeasure, as those deities hide their faces. Hence, the incidents of *Athal-iah*'s reign are represented as hostile to Jah.

NOTE 169, p. 196.—*Jeho-iada*, יהוֹיָדָע, “Jeho knows,” expresses the satisfaction of the Priests at their successful conspiracy, and eponomizes a religious sentiment.

NOTE 170, p. 197.—*Jeho-ash*, יהוֹאָשׁ, “Jeho supports,” because the revolution was conceived to sustain the fiction of the direct line of David.

NOTE 171, p. 197.—*Jeho-sheba*, יהוֹשֶׁבֶעַ, “Jeho the Oath,” is purely a sacerdotal name, and bears reference to the Oracle of the Nabi Nathan (God-given), which had declared that David’s posterity should rule *for ever* as Melachim over *Israel*. The Hieratic blunder in making Jehoash descend from Ach-ab was perceived at an early period, and Athal-iah was made the daughter, instead of the grand-daughter, of Omri (2 Kings viii., 26; 2 Chron. xxii., 2); but the whole Legend turns upon the idea that Athal-iah is the object of divine vengeance from being the daughter of Ach-ab (2 Kings viii., 18; 2 Chron. xxi., 6), and confirmed by Josephus (Antiq. ix., 5).

NOTE 172, p. 198.—*Amaz-iah*, עֲמָזִיָּה, “The people hold to Jah,” may be a Historical fact; but it is not a probable name for a Historical person.

NOTE 173, p. 198.—*Uzziah* or *Achaz-iah*, עֲזַרְיָה, “Holds Jah,” is a simple abstraction or Stop-gap, to make out the Chronology. This view is confirmed by the early Christian Genealogy in Matthew i., 8, 9, where these four Kings—Achaz-iah, Jeho-ash, Amaz-iah, and Uzziah—are all made into one King Ozias (Οζίας), thus curtailing the dynasty by 120 years; while the number “Fourteen” (the double Seven) appears again in another form.

NOTE 174, p. 199.—*Jo-tham*, יוֹתָם, "Jeho is perfect," is the Eponomus for another religious sentiment.

NOTE 175, p. 199.—*Achaz*, אַחָז, "the Holder." All these names applied to the Melachim bear reference to the events of the reigns to which they have been assigned. "Achaz" would have been written "Achaz-iah," only that, being a notorious idolater, Jah is struck off, and Achaz remains, to signify that he lived "without Jah."

NOTE 176, p. 200.—*Chezeq-iah*, חֶזְקִיָּה, "Jah strengthens," commonly written Hezek-iah.

NOTE 177, p. 200.—*Nechushtan*, נֶחֱשֶׁתָן, the image of a Serpent, placed on the top of a pole, and supposed to be able to cure the bites of venomous Serpents.

NOTE 178, p. 204.—*Manasseh*, מְנַשֶּׁה, "Forgetting" (Jah), because he was of very idolatrous habits. This name belonged to one of the ancient Taborian tribes, struck off subsequently from the lists to make room for Simeon. (Gen. xlix.)

NOTE 179, p. 204.—*Amon*, אֲמוֹן, or *Amen*, was an Egyptian deity, usually called Amn-Ra, or Amon the Sun, worshipped at Thebes. By making Amon the father of Josiah, who is represented as founding, or finding the Levitical system, the Hierarchy probably intended to signify the Egyptian origin of their rites and sacrifices. Amon reigned 12 years, according to Eusebius, Syncellus, and the Alexandrine manuscript, instead of 2 years, as in the common version. (Volney, Hist. Anc. i., 1; Heeren. Man. App. 427.) The sacred number 12 corresponds with the

Sun, and the circle of the Zodiac, and it was probably the more early form of the Legend. The word "Amen" was used for invocations of the Egyptian deity; and the name "Levi," לֵוִי, denotes a wreath, or garland; also a Lion, לִבְיָא.

NOTE 180, p. 204.—*Josh-iah*, יֹאשִׁיָּה, is the Eponomus for "the Sacrificial Fire of Jah," from Oshe, אֶשֶׁה, "Fire of the Sacrifice," and יָה, Jah. Hence, this Melech is merely the personification of the Sacrificial rites, or the Levitical system. Under Josh-iah the Levitical Laws are accordingly represented as having been found. Josh-iah may also signify "Fire-god," and thus eponomize the perpetual Fire of the Zarathustrans.

NOTE 181, p. 211.—*Sopher*, סֹפֵר, signifies a Scribe, or Secretary, a Γραμματεὺς, or Writer; *Shebet*, שֵׁבֶט, a staff or rod.

NOTE 182, p. 211.—*Phœnicia*, Φοινίκη, signified the Land of the Palm-tree, perhaps from phanaq, פִּנֵּק (pleasant).

NOTE 183, p. 211.—*Samareia* (Σαμάρεια), of the Greeks, is derived from Semeron, שִׁמְרוֹן, denoting a Watch or Guard.

NOTE 184, p. 216.—*Cathav*, כָּתַב, to write, properly signifies to carve out or engrave a wooden, metallic, or stone tablet.

NOTE 185, p. 216.—*Sapher*, סֹפֵר, denotes a Book or writing; *Chereth*, חֶרֶט, is a cutting-tool, graver, or chisel; Megillah, מִגִּלָּה, is the Volume or Roll of a book.

NOTE 186, p. 254.—*Josh-iah*, a name evidently signifying the Sacrificial Fire of Jah (see Note 180), is represented as the son of Amon (Amn-Ra), and of Jedidah, יְדִידָה, the Beloved of Jah.

NOTE 187, p. 255.—*Shaphan*, שָׁפָן, is the Coney, Hyrax, or Syrian Rabbit, noted for hiding and concealing; and this name is suggested by the wish to imply that the Law had hitherto been concealed. (Prov. xxx., 26.)

NOTE 188, p. 255.—*Chilq-iah*, חִלְקִיָּה, “the lot of Jah,” is purely a sacerdotal name, or Hieronomus, implying “Holy ground.”

NOTE 189, p. 256.—*Chuldah*, חֻלְדָּה, the Mole, in allusion to the implied concealment of the Law. These names for animals, noted for concealing or burrowing, are not very appropriate for parties celebrated for finding and proclaiming; but the idea of representing the Law, as having been hitherto *concealed*, was uppermost in the minds of the composers.

NOTE 190, p. 256.—*Pesach*, פֶּסַח, properly signifies *a leaping over*, in allusion to the Sun passing over the Equinoctial line, at the period of the Spring festival celebrating its return.

NOTE 191, p. 261.—*Torah*, תּוֹרָה, and Toreth, תּוֹרֶת, a Custom or Law. This word is also found in the worship of the Moon, or goddess of Law, Ash-Toreth.

NOTE 192, p. 266.—*Jeho-achaz* is the same name as Achaz-iah reversed (Jah holds back), because he was dethroned and carried away a prisoner to Egypt.

NOTE 193, p. 267.—*Jeho-iaqim* and *Jeho-iachin* signify that Jeho sets up or establishes.

NOTE 194, p. 267.—*Hebrew* signifies a migratory Israelite from a country *beyond* a River ; 'Εβραῖος, in the Septuagint, that is, Περὰτης, Transitor.

NOTE 195, p. 269.—*Zedeq-iah*, צִדְקִיָּה, Jah is just. The Judæans in assigning this name piously acknowledged submission to their bondage under the Babylonians. The name of this unfortunate chief seems also to have been Mattan-iah (Given by Jah), that is, assigned to him by the Priests. The cruel practice of putting out the eyes of illustrious captives is represented on the sculptures of Nineveh, in the palace of Khorsabad (Botta pl. 118 ; Bonomi pl. 69) ; but this ancient design can scarcely be held as confirming the story of Zedeq-iah's fate, since the Hierarchy of Jerusalem, in arranging their Legends, would naturally avail themselves of their knowledge of the habits and manners of the Oriental populations. The names of the Priests, Zadoq (the Just) and Jo-zadaq (Jeho is Just), have probably suggested the name of Zedeq-iah (Jah is Just), which is Hieronomous, and merely "Jo-zadaq" reversed.

NOTE 196, p. 282.—"*The Will of God.*" The Turkish earthworks at Plevna were defended by breech-loading arms of precision, and thousands of devoted Russians had fallen in the attempt to capture them. According to the Russian general, it was "The Will of God." (London Daily News, Sept. 1877.)

NOTE 197, p. 288.—*Spells*. In the earlier and later first and second centuries (B. C. and A. D.), those who practised

Magic were supposed to hold Angels and Demons in subjection, by certain *Spells*, or Magical words learned from Solomon. These powerful persons were called Magi or Magicians. (Matt. ii., 1.) The Magus (Μάγος), or Great One, Rab-mag, is noticed in Jer. xxxix., 3. Unless the Angel's name was known, the Spell (Cheber) would not work; hence the advantage to the Angel of maintaining *secrecy* as to his name. (Gen. xxxii., 29; Judg. xiii., 18.)

NOTE 198, p. 289.—*San Gennaro*. "Ieri ebbero luogo le solite processioni con cui la testa e il sangue di San Gennaro si trasportano dal Duomo alla Chiesa di Santa Chiara, la prima a mezzogiorno, la seconda nelle ore pomeridiane. V'erano Preti e Monaci e congreghe di tutti i colori, musiche, Guardia nazionale a piedi ed a cavallo, e parecchie persone della nostra aristocrazia. Il Cardinale Archivescovo era indisposto e non seguì la processione ma l'attese a Santa Chiara. Il miracolo tardò a compiersi scrive la *Liberta Cattolica* che riteniamo ufficiale per questi particolari, e si compì solo dopo quarantatre minuti, restando un globo nel sangue non disciolto come il resto. Il popolo, aggiungiamo noi, era numeroso, e aspettava l'annuncio del Miracolo con gran susurro fuori, e con le solite grida dentro la Chiesa. Alle 9½ le ampolle del sangue furono riportate al Duomo. Non accadde nessun disordine."—*Unità Nazionale* 4 Maggio 1873 *Napoli*.

The *Two* phials were sealed and enclosed within a silver reliquary or case, having thick glass on its sides. The bottles appeared to contain about an ounce and a half of clotted blood, and were protected by a dark wadding above and below. The case was of an oval shape, and appeared perfectly air-tight; it had a handle in form of a cross,

which was held by a Priest, who exhibited the apparatus to the people, and reversed it frequently, so as to prove the solid nature of the contents of the bottles. Another Priest held a lighted taper behind the case, so as to illuminate the dark objects inside. "E duro" (It is hard), shouted the Priest; and certainly the contents of the phials appeared solid enough. The prayers and lamentations of the people were loud, the Creed was recited, and the Deity invoked. Loud cries of "Nostro padrone! nostro protettore! San Gennaro! fate ci il miracolo," proceeded from all sides. In about half an hour, the Priest, *who held the case in his hand*, and reversed it frequently, shouted, "E squagliato!" and certainly the fluid inside of the bottles now appeared to flow as freely as water, with a dark substance in the middle not dissolved like the rest. The organ played the Te Deum, the choir and the people joined in, and the Miracle was accomplished.

The exhibition seemed to have been effective in developing the religious feelings of the simple spectators; but in respect to its Magical features, we have seen more astonishing performances by an expert Prestigiator, with no other apparatus than an ordinary felt Hat.

NOTE 199, p. 296.—*Orthodox Miracles*. At a recent prayer-meeting, a certain Deacon, favorably known as a manufacturer of carriages, declared to the congregation his absolute and entire belief in all the orthodox prodigies of their creed. On sitting down, he remarked to a brother Deacon, "But I can't go them Horses and Chariot of Fire—no how." The *only* Prodigy which ran counter to the every-day experience of the worthy man, could not stand

before his practical knowledge of wheels, axles, horse-flesh, and the properties of Fire.

NOTE 200, p. 316.—*Dynasties*. The direct line of the House of Valois commenced in France with Philip VI., and produced 7 princes, ending with Charles VIII.; but failed after 170 years, being  $24\frac{2}{3}$  years to a reign. Again, the direct line of the House of Stuart commenced in Scotland with Robert II., and produced 7 princes, ending with James V.; but failed after 171 years, or  $24\frac{1}{3}$  years to a reign. The Austrian dynasty commenced in Spain with Charles I., and produced 5 princes, ending with Charles II.; but failed after 184 years, being  $36\frac{1}{3}$  years to a reign, showing an unusual longevity of the individuals. The Greek dynasty of Egypt commenced with Ptolemæus I., Soter, and produced 8 princes, ending with Ptolemæus VIII., Lathyrus; but failed after 234 years, or  $29\frac{1}{4}$  years to a reign, even in a country where Polygamy was generally practised.

NOTE 201, p. 323.—*Nechem-iah*, נְחֵמְיָה, denotes "Jah the Comforter."

NOTE 202, p. 326.—*Jo-shua*, יֵשׁוּעַ, signifies "Jeho the Victorious," or "Jeho the Deliverer." In Greek it is written Jesus (Ἰησοῦς).

NOTE 203, p. 326.—*Zerub-babel*, זְרֻבָּבֶל, Babel-born, is merely a descriptive name for a foreign-born Israelite.

NOTE 204, p. 327.—*Shesh-bazzar*, שֵׁשֶׁבַּצַר, signifies "Fire-worshipper," in the Persian language. This name is descriptive of several entire nations, who adopted the

Zarathustran religion; and its personification serves to confirm the Legendary character both of the Edict of Cyrus, and the story of the returned vessels.

NOTE 205, p. 381.—*Ezra*, עֶזְרָא, the Help, is only a descriptive name for a Scribe, or Sopher.

NOTE 206, p. 382.—*Jerusalem*, יְרוּשָׁלַם, the chief city of Judæa, is written Ἱερουσαλήμ by the Greeks, and Hierosolyma by the Romans. Its name was probably derived from Jebus, the ancient village on Zion, and Shelem, the Hill of Peace, compounded into Jerushalaim. From the name of the province Judah or Judæa, יְהוּדָה, the Hierarchy obtained the name of the National Deity, Jehovah, יְהוָה, by striking off the unholy letter (D).

NOTE 207, p. 382.—*Shechen-iah*, שְׁכֵנִיָּה, "Jehovah dwells." It seems hardly probable that so sacred a name could have been commonly used in Jerusalem by ordinary persons. It does not, however, always follow, that a Legendary name denotes a Legendary person; because such names have been used in Historical times by Puritans and others. We have examples in the Punic names of Hanni-bal (favor of Baal), and Adher-bal (Hero of Baal), that Historical persons may have Legendary names. But the circumstance is always suspicious; and the Historical existence of a person bearing an extravagant, or a significant name, always requires to be confirmed by independent proof. There is a haze of mystic doubt thrown over all the personages appearing in these narratives, although the actions assigned may be those of ordinary persons, owing to the singularity of their names. Jo-shua (Jeho the Victorious), Nechem-iah (Jah the Com-

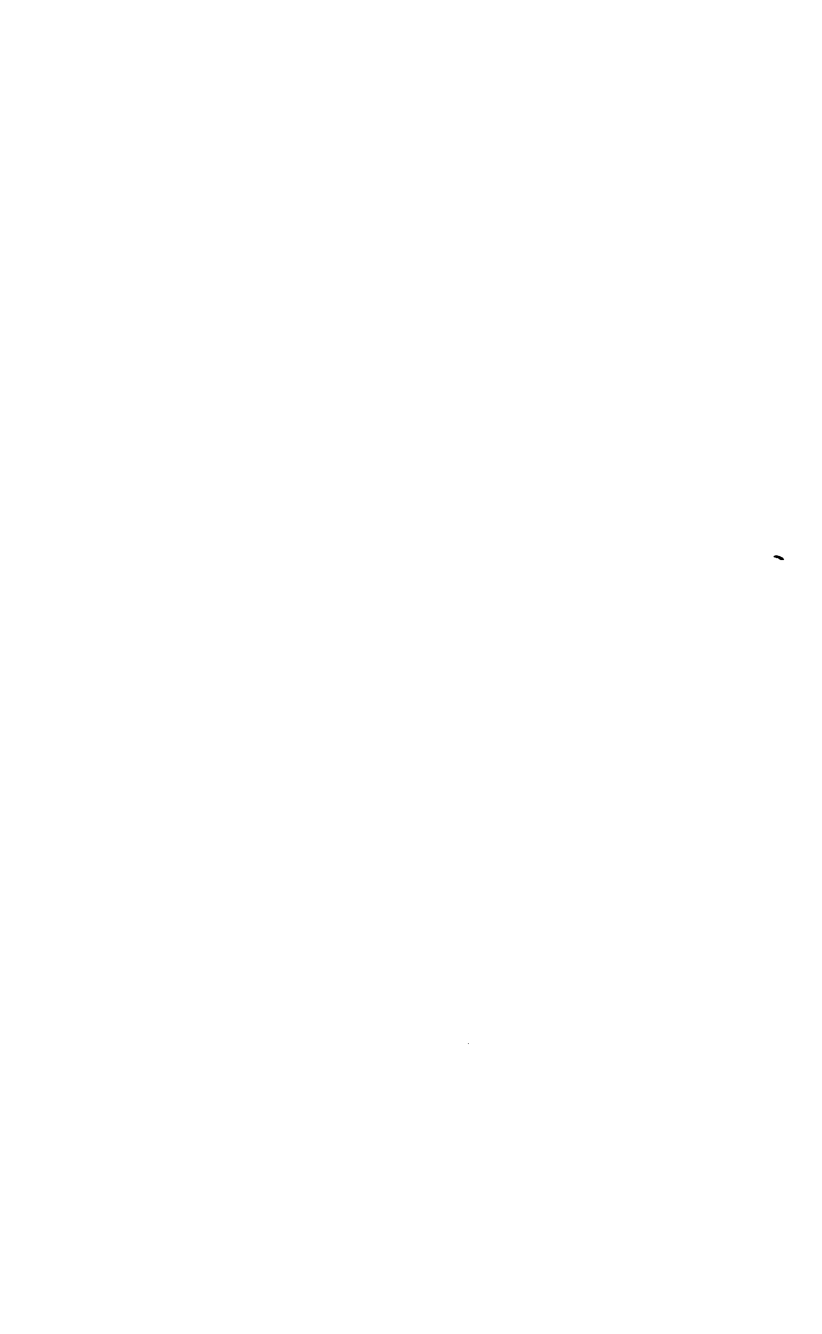
forter), and Ezra (the Help), are Hieratic or descriptive names, given to persons after their actions are known. If they possessed other names before such Hieronomous epithets were assigned to them, it is unfortunate that their names as individuals have not been announced Historically. The name Shechen-iah was probably applied to an imaginary person (son of Jah-El), in order to appear to confer a divine authority upon the Law against marriages with women of foreign birth ; as such a Law must have been found impracticable to be enforced, and was continually violated.

NOTE 208, p. 333.—*Shevua*, שָׁבועַ, denotes the period of *Seven* days, or the *Week*.

NOTE 209, p. 337.—*Interpolation of Josephus*. This narrative of the murdered Priest seems to us to have been interpolated by a Greek Christian of the fourth century, for the following reasons :—(1). Josephus must have been familiar with those other incidents, and could not have written that “so cruel and impious a thing had never been seen done either by Greek or Barbarian,”—a remark evidently coinciding with Greek or Roman ideas ; (2). The names of the High Priests are altered to those of personages celebrated in the early Christian Histories ; for Jo-iada we have *Judas*, and Jo-nathan is altered to *Joannes*, the murdered Priest is *Jesus* ; (3). Discredit is thrown upon the Temple and the Levitical system ; (4). The minute details of the narrative correspond with the more modern style of Legend.

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